THE CHINA WEEKLY

REVIEW

Devoted to the Economic, Political and Social Development of China and its Intercourse with Other Nations

"Christianizing" the Sino-Foreign Treaties

Wu Pei-fu Calls for Reign of Law in China

By Charles Dailey

Communism and Christianity

By Stanley High

The Status of the Peking Conferences

評論報 密勒氏

SATURDAY, FEB. 20, 1926

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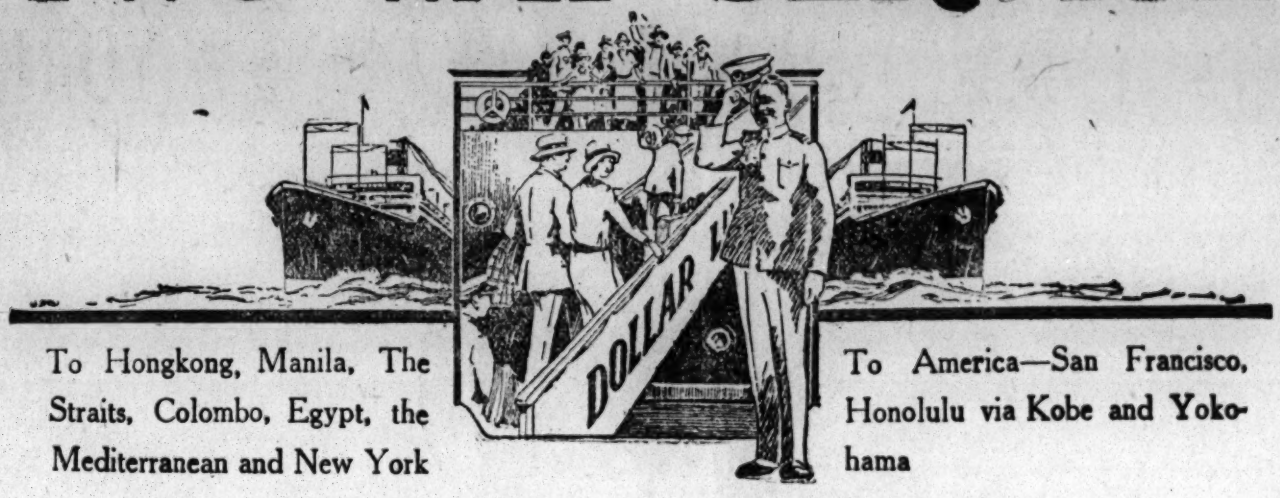

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"CHRISTIANIZING" THE SINO-FOREIGN TREATIES

THE February number of the *Chinese Recorder* contains considerable information regarding an important conference of foreigners and Chinese interested in Christian propaganda in China which was held in Shanghai January 5-7 while Dr. John R. Mott of the International Committee of the Y. M. C. A. was visiting in China for the purpose of arousing interest in the International Christian Conference which is to be held in Jerusalem in 1927. The Conference was held under the auspices of the National Christian Council and was attended by about 64 Christian workers, equally divided between Chinese and foreigners. About 47 percent of those present reside in Shanghai and those from the outports came from various places, the most distant places being Mukden, Changsha and Canton. Some mission organizations were represented and according to the report in the *Recorder*, "while the meeting was held under the auspices of the National Christian Council, it was in no sense official."

PROBABLY the most important action of the Conference was the passage of the following resolution:

> "Extraterritoriality and the toleration clauses (in the treaties) are in many important ways now prejudicial to the progress of the Christian Movement in China. The delegates to the Conference are unanimous in their conviction that both should be removed."

In addition to this action of the Conference held in Shanghai, attention is called to the fact that on October 2-3 of last year, 86 administrators of 37 mission boards at an unofficial meeting held in New York agreed upon two principles: (1) The necessity for an early revision of the existing treaties with China; and (2) That distinctive privileges for missions and missionaries should not be imposed by treaty upon the Chinese government or people. Then on December 1, 1925 the International Missionary Council summarized the official actions of Mission Boards on these principles, stating that fifteen boards, including some of the oldest and largest had approved them with some alterations and additions. The Federal Council of Churches and the National Council of Congregational Churches did likewise and in addition twenty leading British Missionary Societies took action along the same general lines. In answer to the question why it has been easier for the Home mission bodies to take action on this matter, than the mission organizations in China, the editor of the *Recorder* calls attention to the fact that "nothing disastrous has happened" in Turkey since

the abolition of extraterritoriality seven years ago and that "the work goes on while Turkey is trying to reorganize her courts upon the Code Napoleon."

ASIDE from the consideration of the treaty situation, referred to in the foregoing paragraphs, the *Recorder* also refers to other matters of special interest to those engaged in mission work in China. Under the heading, "The Future of the Missionary" attention is called to the fact that despite disturbed conditions in China, anti-Christian movements and so on, the missionary body in China is still growing numerically and the question is asked whether something should be done to reduce the number of missionaries in the country because, "the steadily rising number of missionaries tends to continue the emphasis upon the foreignization of Christian work in China." In view of the importance of this question the National Christian Council is urged to "take steps to study the need for missionaries in China." While no action was taken by the Conference in respect to the important matter of registering Christian schools with the Chinese government Department of Education, three courses were suggested: (1) To make all courses in religion elective. This is being done in many schools. (2) To decline to register. This might make government authorities question the sincerity of the desire to register. (3) To accept, in general, the regulations and make effort to have them modified.

THERE is also included under the heading, "Clues to Anti-Christian Psychology," it is declared that the anti-Christian movement is gaining in influence, momentum and organization and tries to find the answer. One explanation is that this is the normal human reaction against the outside based upon the Chinese fear of the outsider's incursion into his land and culture, which is explained as normal human psychology. Another explanation is quoted from the *National Christian Council Review* of India to the effect that religious "superiority" as propagated by the foreigner is looked upon as bound up with notions of cultural and racial "superiority." The third reason for the anti-Christian movement attributes it to "oppression" complexes. "All peoples who are oppressed or threatened therewith, find a compensatory activity and take the religion of their oppressors as a symbol of their oppression. Historical examples are given to show that the Jews had a religion different from that of their conquerers; the Irish became Catholics because their English oppressors were Protestants; the Czechs became anti-Catholic and anti-religious because they were oppressed by Catholic Austria; the Poles, oppressed by Protestant Prussia and Greek Orthodox Russia, turned from lukewarm Catholics into ardent ones. Hence the Chinese movement is merely an expression of opposition to those who are looked upon as oppressors.

THE STATUS OF THE TARIFF AND EXTRATERRITORIAL CONFERENCES

ASIDE from the mild flurry casued a few days ago when the Commission on Extraterritoriality announced its intention of visiting various parts of the country for the purpose of inspecting conditions affecting China's laws and courts at first hand, Chinese interest in the matter of revising the treaties seems to have receded greatly from the high-water mark of last summer when there was much talk of immediate revision, even to the extent of abrogation. Perhaps it is just as well that public excitement has died down for this has relieved the pressure upon the Tariff Commission and in consequence has given that body more time for calm and serious deliberation.

The Tariff Question seems to have reached the point of watchful waiting to determine how far Japan is willing to go in the matter of revising the rates in the interim period prior to the enforcement of the Chinese National Tariff Law on January 1, 1929. According to latest information from Peking it has been figured out that China requires between ninety and a hundred million dollars from the Customs in order to reorganize her financial household. Therefore the problem has been to so raise the rates to provide this sum. Up to the present Japan has constituted the chief stumbling block, the Japanese delegates fearing the adverse effect upon their trade of a too abrupt increase in rates. One of the Japanese delegates to the Tariff Conference is now supposed to be in Tokyo for the purpose of discussing the problem with the Japanese government. This matter of increasing the Chinese tariff is a peculiarly embarassing one for the Japanese from several standpoints. China owes Japan a considerable sum of money for loans running back over several years, and most of which is in default. This has seriously embarassed the Japanese bankers immediately concerned and for a considerable period they have been bringing pressure upon the Japanese government to come to their relief, reminding the Government that most of the loans were advanced to China upon the advice of the Japanese government. To what an extent the Japanese government has finally decided to assist the embarassed banks is not known over here, but the Chinese officials have made the most of the situation by pointing out to the Japanese that the only way in which China can get the money to pay off the defaulted loans, is through the increased tariff rates. Say the Chinese, "You must permit us to increase our tariff rates, otherwise we can't pay our debts." The Japanese reply to this is, "If we permit you to raise your tariff, you will embarass our manufacturers who must depend upon the China trade to live." And there are thousands of manufacturers in Japan who spend sleepless nights because of their knowledge that an increase in the Chinese tariff will mean the transfer of the manufacturing operation to this side of the Yellow Sea. The Japanese delegates to the Tariff Conference have been trying to get around this situation in many ways, but the thing always gets back to the case of the "devil or the deep blue sea." There was one suggestion that the Powers should grant a moratorium for three or four years, in exchange for which China would permit the tariff rates to stay down until 1929 when autonomy has been granted, but little has been heard of this recently.

ALONG with the tariff discussion there has also proceeded a consideration of the financial situation and the Conference Delegates should now know pretty definitely what the financial situation really is, from the standpoint of the legitimate requirements of the Government. But casting technicalities aside, China's situation is not greatly different from the situation which faced Europe and America after the close of the World War. China is potentially sound, but is absolutely helpless to reorganize her financial situation without foreign assistance. The foreigners must not only agree to increases in the tariff in order to get their debts paid, but must also be prepared for a reorganization loan. But owing to past bitter experience it will be extremely difficult to induce

foreign investors to put any money into China unless there is genuine reorganization and some form of foreign supervision. As long as the country is overrun with military buccaneers who are grabbing all of the revenues and bankrupting the railroads, there is no hope of any kind of reform anyway, so it is apparently just as well that things are going slowly in Peking in respect to customs revision for this is giving China an opportunity to think about the situation and reflect upon the real causes for the troubles of the country.

THE interest in the abolition of extraterritoriality also seems to have dropped many degrees from the high water mark of last summer. The Commission on Extraterritoriality, according to recent reports, seems to be devoting its time and attention to an inspection of the Peking Courts and model prisons in the vicinity of the Capital. There is a promise of a visit to various parts of the country to inspect the local courts, but as long as the militarists are interfering with railway traffic this is an impossibility. It has now been practically a year since normal passenger traffic conditions existed on the direct line from Shanghai to Peking and latest reports have it that traffic has been suspended upon the other important line from Peking to Hankow. The report that the Commission on Extraterritoriatity is planning an inspection of the local courts in the Yangtsze Valley has inspired a house-cleaning campaign in many places, if we are to judge from reports in the Shanghai newspapers from outport correspondents. One of the Shanghai papers carried a report from its correspondent in Wusih, important industrial city of Kiangsu Province, to the effect that the officials had issued detailed orders for putting the local courts in order, the instructions going to the extent of advising white washing of walls and windows and the copying of court records on *clean white paper*.

An Important Book on China's Currency Problems

The "Currencies of China, is the title of a new book shortly to be issued by Kelly and Walsh (Shanghai) which is of special interest because it attempts— and succeeds—in accomplishing the difficult feat of making the baffling currency and exchange situation of this country simple to understand for the average individual. The book is a welcome one because there is hope that if a sufficient number of persons can be made to understand the ins and outs of Chinese currency, that a serious movement may be started to simplify it and put it on a modern basis. The currency situation of China is so complicated and baffling for the average individua! that the only ones who attempt to understand it are those who earn a livlihood out of its eccentricities. Most of us surrender to the inevitable and become calloused to the burden which it places upon trade and especially upon the unfortunate laborers and farmers who scarcely ever see "big money." However, this is beside the point. The new book dealing with China's currencies was written by Mr. Edward Kann who has had twenty-five years of experience in banking in China much of which has been with the Russo-Asiatic and the Chinese-American Bank of Commerce. All of the experience Mr. Kann has worked into his book which is the only up-to-date work of the kind now available. One of the leading bankers in Shanghai, Mr. Champkin, is quoted in the announcement of the new work as saying, "It is not the first effort that has been made to present in clear and concise form an abstruse and absorbing subject, but it is the first effort that has succeeded." Some of the chapter headings serve to give an insight into the content of the book, "Gold as Currency in China," "Various Shapes in which Gold is Used in China," "Gold Bars," "Export of Gold Bars," "A Gold Standard for China," "Silver Production and Distribution, "Silver and Currency," "Bar Silver and China," "Taels," "Transactions with Sycee." "Foreign Exchange in China," "Silver Dollars" "Subsidiary Silver Coins," "Production of Silver and Gold in China," "Hongkong Currency," "Copper Coinage, Old and New," "Production of Copper in China," "Mints in China", and in the appendix are "Practical Suggestions from Foreign and Chinese Bankers Regarding the Introduction of a Uniform Dollar," a Glossary of Banking Terms, and so on.

Wu Pei-fu Calls for Reign of Law in China

BY CHARLES DAILEY

If memory serves aright it was Joseph Story who framed the verse that reads:

> Here shall the Press the Peoples' right maintain,
> Unawed by influence and unbribed by gain;
> Here patriot Truth her glorious precepts draw,
> Pledged to Religion, Liberty and Law.

With the week the odious and harsh press law of China has been set aside, which is something; but there is something more. At least one of the militarists of China has come out for a return to law and order, which is a straw in the wind. Coming back slowly after suffering the greatest debacle in the history of modern China, Wu Pei-fu, often styled the Napoleon of Cathay, asserts that the time has come to throw militarism into the discard, to bring the country out of chaos and to let China take her seat in the family of nations. Of course the political enemines of Wu Pei-fu—and they are numerous—retort that this is the same sort of buncombe that Congressman Jumpers of Arkanvania and Governor Corntassel always are putting out in the hot-air loving United States, and some of it probably is.

The fact remains, however, that among the militarists of China Wu Pei-fu probably represents more nearly what the people really want than any of the other leaders that have been in the public eye in the nearly fifteen years that the Revolution has been going on. Sun Yat-sen, "First Provisional President of China" as history will remember him--albeit the Constitution was as doubtful in respect of its legality as the voice of the people as the several that have followed it—was an idealist, a man who did not understand the Chinese view, and so visionary in character that a rapacious lot of rascals got hold of the machinery and made of the Kuomingtang, or People's Party, the semi-Communist organization that it is to-day.

Chang Tso-lin, the warlord of Manchuria, who lost a few tail feathers by the extension of his armies all the way into China proper as far as Shanghai following the victory over the Chihli party as represented in the field by Wu Pei-fu in the Autumn of 1924, is an autocrat, a non-compromiser and a gambler on the future prosperity of Manchuria, which latter is as certain as the return of Halley's comet. It is, however, a territory apportioned economically between Japan and Russia, both of which are assisting in its development; a territory in which he has but to sit tight and collect his tithes in order to become one of the most powerful and wealthiest men in China—provided he sticks to that job and does not try to run the Peking government as well. His heart sets in his son—born in a bandit camp when his father was a freebooter—he has been led to over-expansion by the love for and the ambitions of that son, whose hobnobbing and personal contact with foreigners have caused an overestimate of him. Young Chang is far more gracious in his manner than his father but lacks his ability.

Feng Yu-hsiang, the most widely known of all the Chinese militarists, is as much misunderstood as he is pressagented by the missionaries and certain other foreigners and is more maligned by his enemies than any other leader in China today. It is still too early to get a definite line on the Christian General; there is much that can be said for him, and the missionaries are doing that; there is much that ean be said against him, and his political enemies are staying up nights doing that.

This can be said of Feng: He is a religious zealot—a campmeeting-type Methodist; his troops are turned into Christians hopper-fashion, much as they learn the art of war, and at the same time; he is the best drillmaster in China; his troops are the best disciplined; they do not loot the villagers; they do not smoke, gamble or carouse; they pay for what they get or go without; they can fight without flinching, as witness the nearly ten thousand casualties on a very small front in the fighting last December; they sing gospel hymns as they go into battle; they are a delight to be among, and they are prepared, as taught by their master, to die for their country. This side the missionary element puts forward eloquently.

There is another side, and this from his enemies—from rival warlords, from Chinese business and political interests, from foreigners not confined to the missionary work even from missionaries of other nations or religions than American Methodists—and this side is not so favorable to the Christian General. This side points to a record of treachery, of rising by stepping on the necks of others; cites

instances of this on the Upper Yangtze in 1920; at Kaifeng in 1922, where the general whose capitulation he accepted and who remained to prevent the city from being looted was put to death with his staff; to the betrayal of Wu Pei-fu by desertion of the battle-front and his *coup d'etat* in Peking in October, 1924, this act destroying the army of his commander-in-chief and giving the victory to Chang Tso-lin; they point also to the assassination of "Little Hsu" the other day and assert they have traced the order directly to Kalgan, where Feng has his headquarters. And finally, they suspect the Christian General of an understanding with Soviet Russia and emphasize the Bolshevik leanings of his principal lieutenants in political office. Taking it all in all, one still must refrain from passing final judgment on Feng Yu-hsiang.

Politically the three central figures in China to-day are Wu Pei-fu, Chang Tso-lin and Feng Yu-hsiang. Wu Pei-fu ranks as a poor politician, though with ideals probably more approaching what the average Chinese desires; Chang Tso-lin is an autocrat, with the habit of brushing aside all who oppose his views or stand in his way and not inclined to compromise; Feng Yu-hsiang, posing as the champion of the people, has little interest in the moneyed element and is generally opposed by that society.

Briefly, Chang may be styled as a Czarist, Wu as a Democrat and Feng as a Populist. As a politician Wu Pei-fu is not a success; as a military strategist he is not excelled in China; as a disciplinarian he is rather fatherly and easy-going yet little inclined to look after the creature comforts of his troops. Chang Tso-lin drives a hard military bargain, wants most of the revenues for his own disbursal and makes all too frequent use of the firing-squad. Feng Yu-hsiang keeps publicly aloof from politics as unbecoming a military man, but works under cover and has shrewd lieutenants as well. Some think he has not the brains to originate and bring to fruition many of the moves made in his name, but it is still too early to pass judgment in this respect. He is not a strategist in war, though fairly so in politics, but is a hard fighter—and the same rule ordinarily should apply in Chinese politics. This strengthens the belief that politically he is the tool of others.

Military and political strength go hand in hand in China and the one who possesses the highest average when the two are considered is likely to be the dominant man. Since his defeat by Chang Tso-lin following betrayal by Feng Yu-hsiang, Wu Pei-fu has been nursing his wounds and building up his political fences. Meantime Feng Yu-hsiang has increased his army to gigantic size, with portions of it of extremely doubtful loyalty, while Chang Tso-lin, after trying to spread his control over all eastern China north of Shanghai and failing, has concentrated his energies again in the Three Eastern Provinces.

Personal Characteristics of the Warlords

It is difficult to avoid the first personal pronoun and it seems necessary to interject it in drawing these pictures. I have been with Wu Pei-fu at his headquarters in Loyang, Paotingfu, Chinwangtao and elsewhere; I have been with his troops in camp and in action; I have been with him in the field in two major wars, sharing a bunk with his staff; I know his indifference to death and have walked with him along his lines and noted his perfect disregard for the artillery and airplane fire that rained upon where he went; for eight days while we were at Chinwangtao airplanes came over daily and dropped their bombs, yet he did not even look up from the map he was studying of the plan of campaign he was drafting; I have dined with him often, and have interviewed him frequently through the media of interpreters of his own selection. In a way I have come to know his views and do not believe they have altered greatly, although there have been many published statements attributed to him that would indicate a shifting with the political weathervane.

It has been my lot also to have been often in the presence and company of Feng Yu-hsiang and to have been with his troops at Kaifeng, in Honan province; at Nanyuan, near Peking, and still later at Kalgan, that great military stronghold he has built up in the shadow of the Great Wall of China, 116 miles westward of Peking, from which he dominates the Capital and also maintains a *liason* with the Bolshevized military of Mongolia; I have interviewed him in his camps, in his office and in his humble home; on occasions I have dined with him *en famille*, meeting his wife and children; on other occasions I have shared the rough fare he has brought to his table in the camps or in the field. He is likeable, jovial, affable, cordial. It is most difficult to reconcile these traits that form the basis of so many judgments of Feng Yu-hsiang with the record of treachery or cold assassinations that have marked his every step upward from a minor officer.

Chang Tso-lin also is no stranger, but he is cold, austere, not inspiring confidence in all he says. He is surrounded by a court like an Emperor, and would be in effect an Emperor if he could gain the support and the power for his tendencies are all monarchial. On two occasions I have been kept waiting for two days in Mukden for even word of an appointment to interview him; on one other occasion I had an interview the day I arrived, but it was a very special occasion—Chang Tso-lin had a message that it was to his interest to get to a foreign public, and I was the opportune vehicle. In the field he is even more than an autocrat. Strong bodyguards keep everybody far from his car; the railway is cleared an hour or so before the approach of his train; news writers cannot get near the front. Yet on one occasion he gave me his photograph, writing his name and mine in Chinese upon it. His troops fear him; his immediate lieutenants live in a state of constant suspense. At one time the firing-squad held daily sessions in Mukden.

Holding as he does that both Chang Tso-lin and Feng Yu-hsiang have made failures and that China is suffering from an overdose of militarism Wu Pei-fu is coming back. As I write, he is arranging to set himself up again at Loyang, in Honan province. There is talk of an alliance between Chang Tso-lin and Wu Pei-fu for the destruction of Feng Yu-hsiang and his Bolshevik influence upon the people of China. There is no alliance; the two have nothing in common except the desire for the dethroning of the Christian General. This desire probably will result in combined efforts in this direction, and while Wu Pei-fu may not and possibly will not reenter the field his mere presence in Honan province releases other troops that may be sent against Feng Yu-hsiang co-incidental to the impending offensive of Chang Tso-lin and his chief allies, Li Ching-lin, the recently ousted governor of Chihli province, and Chang Tsung-chang governor of Shantung.

Plan for Peace in China

It is this situation that gives interest to the views of Wu Pei-fu, which I have been at some pains to get in a form which I may set down. The very choice of words, the very frankness, seem to lend verification to much of his utterance and to remove the suspicion that it was for political effect, yet there is a vast amount of propaganda in China. The carefully-phrased statement of Wu Pei-fu was induced by a political suggestion that in order to restore peace to China the great, unwieldy mass should be apportioned into four districts or spheres of influence, the Northeast, or Manchuria, to be allotted to Chang Tso-lin; the Northwest, including Inner Mongolia, to Feng Yu-hsiang; the Southwest to Wu Pei-fu and the Southeast to Sun Chuan-fang, who in two years has come up from Fukien through Chekiang and Kiangsu provinces. He and Wu Pei-fu are in agreement on many points and are likely to co-operate.

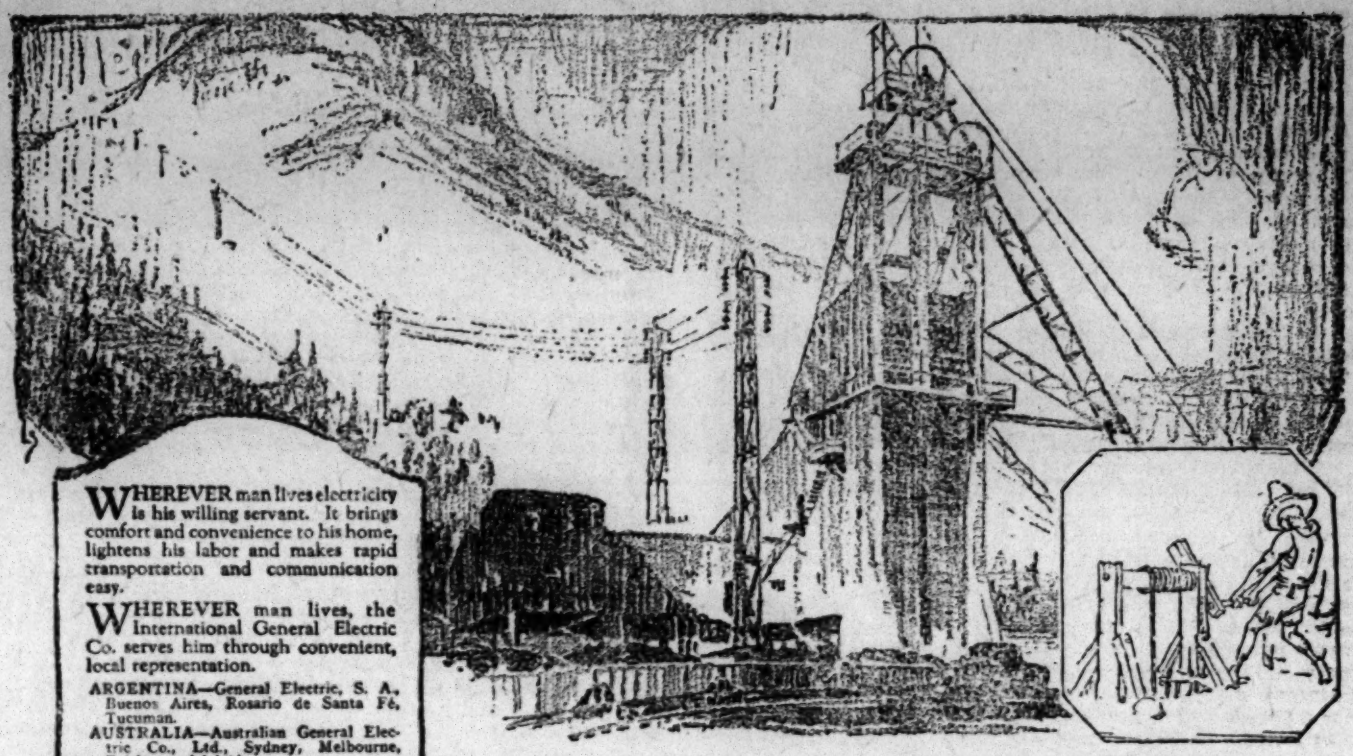
"It seems to me," said Wu Pei-fu when this four-way division of China as a means of ending wars was broached, "it seems to me that those who advocate it have very little respect for law and attach great importance to the employment of armed men. They seem to despise all forms of election and the system of central government. At the same time there is advocated the creation of a college of marshals and an inter-provincial Senate.

"In other words, it is proposed that China now should adopt the system of four elders of the ancient times as well as the feudal system of the medieval age. I would like to have these advocates visualize what form of government it would become if this proposal were put into practice Would it be monarchial or democratic?

"These advocates also propose that if any one of these four Marshals should refuse to co-operate, then the other three should form an allied army to attack him. That war must break out sooner or later. The stronger would have always the upper hand, and might would mean right. If there should be a strong man among them he might be inclined to emulate Chin shih-Huangti (who ruled in B.C. 2697) or Napoleon. One thing is certain; there would be no end of wars.

"To come down to a later date and the creation of a Republic. Yuan Shih-Kai tried to get rid of the inconvenience of having a Cabinet under him. So the revolution of 1913 broke out. And when Marshal Tuan Chi-Jui wanted to overthrow the Parliament under the name of the revolution the chaos of the last two years came upon us. It must have become apparent to all that the overthrowing of existing laws always is followed by great disasters.

"It must be admitted in all calmness that nearly if not all the governments that have been set up since the establishment of theRepublic have not been honestly administered, nor the laws obeyed. When they wanted to do anything that was not strictly legal they would say that such and such a law was not a good one and should be done away with. Why then should we who have suffered so terribly because of their violation of the law also advocate the discarding of laws?



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"In a monarchical country there cannot be two Emperors, and in a republic there cannot be two sets of laws. We may be disappointed in the first years of our republic as viewed from its politics, but must we abandon the idea of upholding the law? France had her troubles for nearly a hundred years; why should we be disappointed after only fifteen? It has been our history since the inception of our republic that no one can hold his position by military strength for a long time; he is certain to be challenged. Only right and justice can prevail. Partitioning of China into districts in the hands of the militarists is a backward step and I shall have no part in it."

Feb. 2, 1926 Peking.

Night Ghosts Haunt Tokyo During Cold

Wraiths of the Daiken are running through Tokyo's streets these cold nights, looking like spectres of Hallowe'en. They are the apprentices and young workmen of crafts that work with their hands, practicing the mizugori, or age-old water purification rites in Fudo temples, to improve through the grace of that god, their craftsmanship.

Their costumes appear to be abbreviated Ku Klux Klan robes, without the mask. They are only white cotton cloths, loosely thrown about their cold-hardened bodies, and another smaller cloth around their heads, They wear white tabi, and their legs are bare. As they run through the streets, usually in groups, they carry Japanese lanterns and tinkling bells that herald the approach of devout followers of Fudo, and chant "Rokkon Shojo" a prayer to be cleansed from the six roots of evil. Sometimes there are women among them.

Years ago the apprentices ran through the streets during the coldest period entirely nude with the exception of loin cloths. The innovation of the cotton cloths is by no means a measure for warmth, but to comply with police regulations concerning nudity in the streets.

The pilgrims start from their homes shortly after dinner, when others gather about the warm stove or hibachi. They meet in appointed places and then begin their marathon to their nearest Fudo temple. As they run, they chant, keeping their minds on their rites and indulging in no youthful caprices. The most popular Fudo temple in Tokyo is in Fukagawa. There are many others in Sanju, Meguro and various other districts of the city.

When the runners reach the temple they assemble at the well in the temple compound, Here they cast aside their single cloths and pour cold water over themseves, from the top of their heads, and then offer their prayers to Fudo. Hot amabake, a sweet, non-alcoholic drink made from rice, is served then to the pilgrims by the temple authorities and the trip homeward is resumed, with the same chanting and tingling bells, Even if their prayers are not answered, the followers of Fudo believe their nightly exercise gives them endurance, hardness and healthy circulation of the blood.

The rites are practiced every night through the Daikan, or "big cold" season, which ends early in February. Wind rain and snow do not stop the youths, and few of them suffer any illnesses from exposure. The rites are practiced all over Japan.—*Japan Advertiser.*

Communism and Christianity

BY STANLEY HIGH

In Asia Magazine

CHINA furnishes most recent proof that in the forces astir beneath the surface life of the East the two ultimate factors are Communism and Christianity. By Communism I do not mean that goblin known to contemporaneous history as Bolshevism. Bolshevism has been loosely used to describe any general economic or political unpleasantness and is more an epithet than a movement. Communism, however, possesses a prescribed program and precise methods; is, in fact, a movement capable of the same laboratory analysis to which other social forces are subjected. Studied thus, it reveals both in genius and in program a marked, if unwelcome, resemblance to Christianity. It is the extent of this likeness that threatens to establish Communism in a position relative to the world now in the making that can be seriously disputed only by Christianity itself.

Communism is popularly believed to be merely an economic system of a certain type. But it is much more than that. In fact, those who regard it chiefly as an economic program have simply failed to go beyond its theoretical tenets to a study of Communism as a movement. It is impossible, for example, to assume that the Soviet emissaries have won so friendly a hearing in China and gained the ear of the East by virtue of their economic theories. If Marxian economics were applicable to China—as obviously Marxian economics is not—it would still remain true that it is something more fundamental than an economic system which the Chinese are seeking and which has inclined many of them toward Communism.

Furthermore, Communism as a movement, in so far as it can be observed in Russia, has repudiated most of its theoretical tenets. But it remains a world issue because it has come to possess many of the elements of a religious faith —because it appears to represent a way of life. The aim of Communism is not the establishment of certain economic theories. These are the means, and, throughout the history of the movement, they have been altered and adapted with a fine opportunism. The goal of the Communist is the redemption of society. To redeem society he offers a gospel —an evangelical gospel—of materialism, based upon the assumption that there is no higher incentive than the economic. However much incidental policies may change, they remain the offspring of that parent philosophy.

A modern interpreter of Marx declares that "all which makes for the good of mankind ultimately depends wholly upon the laborious constructors and operators of the machines for the cultivation, production and distribution of the necessities of life." Thus Communism, as a way of life, is not at all a repudiation of the materialism upon which Capitalism is based. On the contrary, it is a deification of that materialism; an insistence that society can be soved only when every individual shares, on relatively equal terms, in the fruits of materialism. How that sharing is finally brought about is wholly incidental to the belief that, once accomplished, this wider possession of the economic "goods" of life will provide fabric for the millennium.

It is commonly assumed, moreover, that Communism, girded for world conquest, faces its most bitter opposition in conflict with Capitalism. But this misconception also grows out of the tendency to consider the economic system for which Communism is sponsor to the exclusion of its more fundamental purposes. It is not given to the bourgeois interpreter—nor to the garden-variety Party member, for that matter—to know the fears of those who dominate the Communist hierarchy. But one can safely assume that the apostles of Marx in their Napoleonic dreaming are more frequently disturbed by the apparition of Christianity than by that even of Capitalism.

To the literal Marxian, viewing Communism as the final social order toward which the whole world moves, Capitalism is no threat whatsoever; for it contains within itself the seeds of its own dissolution. "The weapons with the bourgeoisie felled feudalism to the ground"—so runs the Communist Manifesto—"are now turned against the bourgeoisie itself."

Those weapons, Marx maintained, will be more effective for destroying Capitalism than would any the Communist might devise. The increasing wealth of the few, amassed at the cost of the increasing misery of the many, represents, to the Communist, an evolutionary process certain to lead

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directly to the class conflict out of which the proletarian world will be born. For Marx, therefore, the task of the Communist was, not to speed with violence the revolutionary issue of this capitalistic evolution, but rather to prepare for the reorganization of society once the mantle of bourgeois power has fallen upon the proletariat. Obviously enough, those who have followed Marx—less philosophers than he—have frequently ignored this doctrine.

For other reasons Capitalism is not likely to haunt the visions of the Communist *intelligentsia*. Capitalism is not evangelical. It does not lay hold upon great masses of people and transport them with a crusader's frenzy. The Communists find comfort in the belief that, however desperately it is defended, Capitalism is powerful chiefly in defense and is impotent to crusade. It is aimed, according to Ramsay MacDonald, "at the organization of the human forces of Society and their control by the economic and material forces." Even more clearly R. H. Tawney describes capitalistic societies as those in which the "whole tendency and interest and preoccupation is to promote the acquisition of wealth." Capitalism represents a certain structure of society, as does communism, but not a way of life. Destruction of the capitalistic system is only an important incident in the establishment of the Communist way of life.

It is at this point the issue is drawn between Communism and Christianity, too, is more than the program it approves or the practices it condemns; it, too, is a way of life. I am not referring here to Christianity in terms of its organizational expression or, particularly, to the teachings of Christian churches. It is possible that Christian organizations, as we know them today, are not inclusive enough and the particular truths they emphasize not rare enough to provide the basis for a world religious fellowship. The power for such an achievement, if it exists in Christianity at all, will be found in the person of Jesus.

The Common Basis of Truth

I have used Christianity, therefore, to describe that spiritual power represented when the most exalted ideals of human relationship are vitalized by the revelation that Jesus gives of the possibiliiy of their realization. Needless to say, those exalted ideals are found not alone in the New Testament. Perhaps the most significant fact that a study of comparative religions discloses is the common basis of truth that religions possess. The hope for a world religion establishen through the progress of Christianity is found in the possibility that the influence of Jesus may vitalize this truth that all faiths share.

It is significant for this attitude that, despite widespread hostility toward historical Christitanity, Jesus today is more of a world figure than ever before in Christian history. His personality not only supplies vitality to the faith of many of those who believe on him at the Son of God but is working, almost as powerfully, as a leaven in non-Christian religions. It is the way of life represented by the person of Jesus, rather than the body of doctrine of organized Christianity, that stands opposed to Communism.

In this conflict between Christianity and Communism Capitalism is not a major factor. It can be maintained, in fact, that a capitalistic organization of society does no more violence to Communist principles than to the teachings of Jesus. A century hence our present capitalistic order may have gone by the board; Christians, then, may have repudiated the Capitalism of our day as heartily as we repudiate the feudalism of Christian nations prior to the industrial revolution. But the passing of Capitalism will not resolve the issue between Communism and Christianity; for the fundamentals of that conflict do not concern the economic or political dogmas that the two movements support.

The issue is drawn the more sharply because the elements of strength that the two movements have in common are far from superficial. The driving-power of Communism is a social gospel—not vastly different in intent from the social gospel of Christianity. Its purpose, like the purpose of Christianity, is redemptive, even though its philosophy is wholly materialistic. Only those are accepted among Communists who believe implicitly in the redemptive power of Communism. Christianity was never more dogmatic. However great the difference of opinion concerning incidental policies, there is no difference of opinion in regard to the final efficacy of Communism itself. There may be Modernists in Russia—but they do not worship at the altars of the Communist Party. Periodical "cleansings" of the organization eliminate those of wavering convictions. As a result, the Party itself does not express a mass movement. But rid of those who doubt and question, it represents a body of believers whose faith is evangelical, based upon personal experience and resulting inevitably in missionary endeavor. Faith of a lesser sort simply does not survive.

It is not a startling development therefore that a Lenin cult has arisen in Russia. It was in the making before he died. So fervent a faith demands Messianic leadership, and Lenin, even more since his death than before provides that leadership. Heresy could to be more blatantly manifested than by a Communist office without the photograph of Lenin—or several photographs—upon its walls. In government schools and factories there are "Lenin corners"—Communist shrines. Lenin's tomb is in the Red Square beyond the Spaskiya Gate of the Kremlin. There, workers and peasants. their families with them, shuffle along in a weary line, past the low iron railing, past two Red soldiers at attention, down two shallow steps where two more soldiers guard the body of their fallen leader. In little groups they move along, strangely silent. It is a place of pilgrimage.

Communism of Experience

Communism as an economic system might be dealt with in academic fashion. But this Communism of experience partakes of the power of religion and requires different handling. I once set forth to a Russian Communist the best arguments I could muster against his economic theories. He only smiled at my arguments and answered them with what, in Methodist classmeeting parlance, would have been called a "testimony." He did not profes to be versed in Marx, and arguments might be engaging but they were not important. Communism for him was the simple fact that the shackles of an old slavery, which had bound him and his family to hopeless servitude in a St. Petersburg textilemill,had been stricken off. He had been reborn into a new life of decent hours, decent quarters, school, a playground, the right to vote. His faith was not debatable; it was a matter of experience.

Experience, similarly, has been the historical answer of Christianity to those who sought to deny its validity. "This man is not from God because he keepeth not the Sabbath. . . So they called a second time the man that was blind and said unto him, Give glory to God: we know this man is a sinner. He therefore answered, Whether he is a sinner I know not: one thing I know, that, whereas I was born blind, now I see."

This Communism of experience, moreover, is a missionary faith. Its major offensive is directed against Christianity because Christianity is a rival in its own field; is, perhaps, the only other social force now abroad in the world that converts men, through a gospel of experience, into flaming evangels of a plan for the universal redemption of society. Thus Christianity is not only the objective of Communist advance but also, because of the nature of its power, the agency by which that advance may finally be halted.

For, although Christianity and Communism have similar elements of strength and profess aims that do not differ greatly in intent, they stand, as ways of life, in fundamental conflict. Just how fundamental is that conflict one can discover from an examination of the New Testament attitude toward property—"riches"—and of the practices of the early church.

There is much, to be sure, in the superficial study of Christ's teaching to give comfort to the Communists. "Blessed are ye poor, for yours is the Kingdom of God." "How hardly shall they that have riches enter into the Kingdom of God." "It is easier for a camel to go through a needle's eye, than for a rich man to enter the Kingdom of God." "And if any man would go to law with there and take away thy coat, let him have thy cloak also." To these texts Christ frequently returned to expound a revolutionary gospel. It is doubtful, in fact, if, even in his own literature, the Communist can find a finer allegorical statement of his social progress than that contained in the parable of a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day, of a certain beggar, named Lazarus, who was laid at his gate full of sores. The Communist ideal of justice and of a proletarian millennium is summed up in this parable. "And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom: and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torments and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me and send Lazarus that he may tip the lip of his finger in water and cool my tongue....But Abraham said, Son, remember that thou in thy lifetime receivedst good things and Lazarus in like manner evil things, but now here he is comforted and thou art in anguish."

But to follow Christ's teaching only in his denunciation of property and to regard the community of goods of the early church as historically sanctioning Marxian Communism is to fail wholly to understand the meaning of Christianity as a way of life. Christ's denunciation of property was much more thoroughgoing than that of the Communists. But his purpose was, not to provide the fruits of materialism for his proletarian following, but to destroy

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materialism itself, in order that men might possess the fruits of the spirit. Materialism, which is the way of life of the Communist, is the great barrier across the way of life of the Christian. The meaning of Christ's advice to the rich young ruler to go and sell all that he had and give to the poor was not that the rich young man might provide for the poor out of his possessions but that, freed from possessions, he might possess his own soul; that he might establish those relationships with God and with his fellow men that characterized the serving ministry of Jesus.

Thus a man's life, to the early Christians, consisted not in the abundance of the things which he possessed. Abundance of possessions was regarded as the greatest hindrance to the development of his life. In the Apostolic Church, Communism—that is, the sharing of goods and the holding of all things in common—was practised not that property might be more equitably possessed but that, concern with material affairs having been reduced to a minimun, life might afford unhampered opportunity for the increase of spiritual goods; namely, those personal qualities which were most clearly revealed in Christ.

No conception could stand in more direct opposition to Marxian Communism. Since, in modern Communism, there is no higher incentive than the economic, it follows that society can have no higher purpose than to satisfy the economic needs of its members. The Communist utopia is founded not on human development but upon adequate provisioning. However completely many so-called Christians have failed to practise Christ's doctrine of the subordination of the material and however fully many Communist leaders, for the sake of their materialistic gospel, have renounced the goods that this world offers, the fundamental irreconcilability of Communism and Christianity remains.

Class Supreme in Communism

It is significant that Communism in action leads to an outlook almost identical with that involved in the capitalistic point of view, with the difference that, whereas in Capitalism the individual is supreme, in Communism there is set forth the supremacy of a certain class of individual. R. H. Tawney describes our present-day "Acquisitive Society" in terms that might be applied as readily to Communism as to Capitalism, were one to substitute "the proletarlat" for "men" or "individual." "It (Acquisitive Society) is an invitation to men to use the powers with which they have been endowed by nature or society, by skill or energy or relentless egotism or mere good fortune, without inquiring whether there is any principle by which their exercise should be limited . . . . It assures men that there are no ends other than their ends, no law other than their desires, no limit other than that which they think advisable. Thus it makes the individual the center of his own universe and dissolves moral principles into a choice of expediences. And it immensely simplifies the problem of social life in complex communities. For it relieves them of the necessity of discriminating between different types of economic activity and different sources of wealth, between enterprise and avarice, energy and unscrupulous greed, property which is legitimate and property which is theft, the just enjoyment of the fruits of labor and the idle parasitism of birth or fortume, because it treats all economic activities as standing upon the same level, and suggests that excess or defect, waste or superfluity, require no conscious effort of social will to avert them, but are corrected almost automatically by the mechanical play of economic forces.

Communists—though they would join with Tawney in this condemnation of Capitalism—do not correct the fundamental evils involved; they merely shift them from the individual to the class. In his criticism of Communism Ramsay MacDonald declares that it "predicates a sharp and definite break in evolution brought about by a revolutionary act of force, a transition period of violence and dictatorship, and the establishment of the new order by revolutionary actions and decrees. Thus it matters not to the Communist whether his State is under the authority of a Capitalist or a Labor or Socialist Government. It has been laid down for him in his Moscow decrees, and he has replied in innumerable manifestoes issued by his organizations in many countries, that Communism must pursue in all States extra-legal methods aimed at the violent overthrow of every government except his own dictatorship. He frankly adopts every weapon of tyrannical governments and justifies himself by the end he is striving for."

In contrast to Capitalism, which is individual materialism, and Communism, which is class materialism, Christianity, if the teachings of Jesus are to be followed, stands in fundamental opposition to materialism of whatever sort. There is on ground for the conclusion that Christ would condone, in the name of a social group, what he condemned in the individual. Nor is there any evidence that the materi-

alism of the group will have a less unlovely issue than that of the individual.

There is no denying that Communism as revealed by its modern interpreters is often altruistic in its professed intent. This "ideal" Communism goes beyond materialistic considerations and maintains that material affairs receive first consideration so that—somewhat as for the early Christians—the way may be prepared for the realization of life's higher values—for the good, the true and the beautiful. But this interpretation can have little importance unless it indicates the abandonment of the whole program of class hatred, class greed and class war by which the Communist state is to be founded. However imperfect a trial Communism is having in Russia, there is little to indicate that the belief in these basic methods of the Party program has been abandoned.

The Communist—idyllic though the state may be toward which he looks—purposes to use, in establishing it, the weapons of greed, violence and destruction. Communism thus speaks to the West in terminology that the West can understand. It is dominated by the bitterness and the inhumanity of the economic system in which it was evolved. But to carry on with such a program—even in behalf of the millennium—signifies, almost inevitably, that the spirit dominating the means will at last control the end.

In contrast, the significant element in Christianity, as expressed in the life of Jesus, is found in the fact that in the means employed for the establishment of the "Kingdom of God" are implicit the elements out of which the end itself is to be attained. "Whosoever would be first among you shall be servant of all." "He that loseth his life shall find it." "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." "Whatsoever ye would that men should do unto you, even so do ye also unto them." These sentences, though they may not be indicative of the practices of historical Christianity, give a key to the life that Christ himself lived and, in like manner, provide an outline of the method by which his followers might create the social order that he foresaw.

Christianity To-day Fails Expression

The power of Christ's message, moreover, is less implicit in the message itself than in the methods that, in his own life relationships, he employed to make it effective. Further, the history of Christianity indicates that its effectiveness has been proportionate to the degree to which the methods of Jesus have been employed. It is doubtful if, at any other time, the teachings of Jesus have found such dynamic expression as during that early period when, from the material point of view, there was everything to lose and nothing to gain by confession of faith. At present, Christianity is a failure in so far as Christ's methods are not finding expression in the practices of Christians. In other words, there is a very real connection between the methods, or means, employed by Christians and the results, or ends, that have appeared in the institutions called into being by those methods.

It is apparent, therefore, that the method of Communism and the method of Jesus are poles apart—exactly as far apart as hatred and human kindness. Communism, however much it professes an ideal akin to that of Christianity, is almost certain to evolve a social order as different as the methods advocated by the Communist, on the one hand, and by Jesus, on the other.

If so sharp an issue is drawn between Communism and Christianity, it follows, in all likelihood, that the conflict will be determined in the Orient. The future of both faiths is bound up inextricably, if not finally, with the East. There is a reason. Both, in differing degrees, have failed in the Occident. Communism, checked in Europe and far from successful as an economic policy in Russia, looks to the Orient for its future strength as a movement. Christianity, relatively untried in the Occident, hopes for a regeneration from the life of oriental peoples.

Meanwhile, the Orient literally is being born again. The past, like earth from the ruins of its ancient cities, is being cast aside. Here are peoples at the portals of the modern world who have yet to choose among the roads which that world offers. The East is open-minded and questioning—critical of those social experiments that have been laboriously attempted in the West and not sure whether they provide any certain course for the future. Fundamentally, however, there are only two alternatives before the Orient, and the choice between them is already in the making. However slow the process by which that choice is made and whatever incidental readjustments it involves, it is probable that the Orient will one day be found to have accepted either the way of life represented by Communism or that offered by Christianity.

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There is no stabilized middle ground between these alternatives. If the supremacy of Christinaity—that is, the Christlike way of life—is not established the very force of modern mechanical progress may, in its stead, make materialism dominant. It will be urged of course that the East may choose to accept Capitalism, which, as we know it today, is an expression of neither Communism nor Christianity. But even in the Occident the course of economic evolution seems to be toward a non-capitalistic order. Moreover, the influence of those who stand out as the prophets of the new Orient and are aware that the unique strength of the East is spiritual is thrown almost wholly against the capitalistic organization of the West.

Romain Rolland thus paraphrases the teaching of Gandhi: "Civilization is civilization in name only. In reality it corresponds to what ancient Hinduism called the dark ages. It has set material well-being up as the only goal of life. It scorns spiritual values....But the nucleus of modern civilization, its heart, so to speak, is machinery. Age of Iron! Heart of iron! The machine has become a monstrous idol. It must be done away with. Gandhi's most ardent desire is to see machinery wiped out of India. To a free India, heir to British machinery, he would prefer an India dependent on the British market. It would be better to buy materials manufactured in Manchester than to set up Manchester factories in India."

Similarly Tagore declares: "The West has an unshakable belief in force and material wealth; therefore no matter how much it cries for peace and disarmament, its ferocity will cry still louder.... India's destiny is bound up in *Narayana* and not in *Narayani-sena*, in soul force and not muscle. It must uplift human history, transport it from the confused valley of material struggles to the high plateaux of spiritual battles."

Dr. Sun Yat-sen's Belief

Dr. Sun Yat-sen, in China, expressed the same view that the mission of the East was to be found, not in adapting the institutions of the West, but rather in establishing the supremacy of spiritual values. In a Chinese monthly publication, edited by prominent Chinese Christians, Dr. Timothy T. Lew, dean of the Theological Faculty of Yenching University—a missionary institution—urged Christians to remember that "Dr. Sun Yat-sen believed that Jesus was a revolutionist desiring to help men to recreate (reform) society, making this world really practicing unbounded love.... Indeed only the first step of the revolutionary work of Dr. Sun is accomplished today; but his expectation of establishing a real and proper republic has not yet been realized. Moses mounted the top of Mount Nebo, where he died with a dim view of Canaan. Dr. Sun ceased his labor and returned home; the Chinese Canaan, flowing with milk and honey, is still in a far distance."

In particular, the students, who stand in the forefront of the new movements of the Orient, find in the capitalistic organizations of the West and in the transplanted Capitalism of the East the source of much that they hold to be evil in western civilization and that they, in their place and day, hope to avoid.

But oriental peoples are searching not for a particular economic system but for a way of life. Before the present patriotic agitation arose, Young China, for example, was in the midst of a great renaissance. Precise systems and structures were of very incidental concern to these youthful prophets of the new China. They were athirst for the springs from which arose the cultures of the ancient East and of the modern world. They were in quest not of an efficient organization, such as Capitalism might supply, but of those abiding values upon which they could dare to build a new China.

In this renaissance movement in China philosophies and religions were subjected to critical scrutiny. The issue that I have been discussing was clearly drawn. There were those—perhaps the more powerful group—who jettisoned religion and accepted modern science, tempered with asceticism, as sufficient gospel. In opposition were others, led by Christian students, who accepted science but contended that religion was the most practicable force for maintaining those higher values without which science itself may become a menace. The disturbances of the past few months have strengthened the first group, by providing it with the evangelical weapons of Communism, and proportionately weakened the second group by revealing the apparent inability of religion—exemplified, of course, in the policies of "Christian" nations—to prove of use in the patriotic enterprise in which both group are united.

What "Christian" peoples have done in the face of what they have professed, clouds the future of organized Christianity in the Orient. Since Christianity has been so inseparably bound up with the policies of the western nations that are sponsors for it in the East, the shortcomings of those nations are readily imputed to the Christian religion itself. The fact is entirely overlooked that the policies of so-called Christians have worked injustice in the Orient in proportion to the extent to which those policies have been unchristian. The West has so loosely professed Christianity that Orientals look upon all Westerners as Christians and, as an obvious consequence, have come to doubt the power of a faith that, from their own study of occidental history, appears to work so imperfectly both at home and abroad. And that doubt is now strengthened as Christianity stands contrasted with Communism, revealed in the practices of a Communist nation toward oriental peoples.

To be sure, the rise of nationalist movements throughout the East, and particularly in China, indicates that Communism and Christianity are being considered at the present moment less as alternative ways of life than as assets in a situation where help is sorely needed. Yet there is no escaping the fact that allegiances born in this formative period are certain to exert a marked influence on the course of future developments in Asia. The status of Communism and of Christianity will certainly be fixed, in some measure, by the policies adopted by so-called Communist and so-called Christian nations toward the nations of the Orient.

It is altogether probable, however, that the fundamental conflict between Communism and Christianity will finally be resolved through the unique contribution that oriental peoples may make to the history of modern progress. The field in which the East is best fitted to make that contribution appears to be rather well marked out. The wide-spread hostility to Capitalism, to which I have referred, is largely a negative expression of the conviction that the mission of the East will be fulfilled in the realm of spiritual values. Only the insistence of western nations upon material—frequently military—standards of success can drive the Orient to the rejection of that conviction. Whether the Orient will lift mankind "from the confused valley of material struggles to the high plateaux of spiritual battles" will be determined to a considerable degree by the policies of occidental nations. But the history and psychic temper of Asiatic peoples combine to fit them for achievements in the spiritual realm comparable to those world-transforming material developments for which western nations are responsible. This fact is apparent when one recalls that all of the great religions have had their origin in Asia.

In this undertaking, which promises to tax the spiritual resources of the Orient to their utmost, both Communism and Christianity may prove to be assets of more than incidental importance. It may remain for the East, in possession of the resources of Christianity, to capture Communism and adapt and spiritualize it until it can become, as Communism became to the early Christians, a means for meeting, with a minimum of distraction, the material demands of this modern world in order that man's right relationship to man and to God may receive first consideration.

Communistic Methods Mean Failure

Communism as we know it today—even the neo-Communist idealism sometimes preached from Moscow—can hardly accomplish this end. Even though Communist economics could provide the practical basis for this world reorganization, the failure of Communism is even more definitely bound up with the methods that it employs. Much more important than the development of an economic panacea is the creation of the will to make wise use of it. There is small indication that the practices of present-day Communism will develop a wise social will. The world can ill afford to risk a society in which—even as a temporary means to a worthy end—all but economic ideals have been destroyed; a society that deifies the machine and worships the "things" it produces as the source of all ultimate values. The evolution of a social order that so exalts material good, without transforming man, is certain to give unprecedenated leash to those twin lusts for wealth and power that continue to terrorize humanity in societies where spiritual values have not been entirely crushed out.

The failure of Communism, however, is made at precisely the point where the resources of Christianity should be most available. There is little enough of a specific social or economic program for world redemption in the New Testament. But there is ample material for those who believe that man's spiritual transformation must precede whatever social and economic programs are successfully evolved.

The East is laying hold today upon the spiritual power that has saved the West from destruction by its own machinery. The meaning of Jesus' way of life—since he was an Oriental—may be clearer to eastern than it has been to western peoples, and the vital force that he represents in the Occident may work even more powerfully in the Orient. Certainly the reawakening of the spiritual life of Asia is the result, to a marked degree, of the work of Christian missionaries, who have reintroduced the person

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of Jesus to the East Christianity, in other words, is bringing to the East its unique contribution—already described as "that spiritual power represented when the most exalted ideals of human relationship are vitalized by the revelation that Jesus gives of the possibility of their realization." For centuries the spiritual life of the Orient has been dormant, awaiting such a renewal.

The East regards Communism as a possible avenue of escape from the materialism of the West. But modern Communism points the way to a materialism that is more degrading than that from which it offers escape. There is hope in the situation, however, if the East can evolve out of Communism a social order that avoids the failures of the West, while accepting and revitalizing, as the East is peculiarly fitted to do, those spiritual values that have been the saving element in occidental civilization.

There is materialism and to spare in the capitalistic organization of the West. But western civilization has been saved from itself because the voice of those who have dared to insist that "man's life consisteth not in the abundance of the things which he possesseth" has never been stilled. Even Capitalism has been tempered and softened to some extent by the influence of these prophets. Christianity has not been given fair trial in the modern world. But the modern world is something more than a machine because Christianity has breathed into it the breath of spiritual life. It may remain for the East to lift mankind into a new social order by permanently destroying the threat of a mechanistic society and by definitely establishing the supremacy of those principles of interhuman relationship exemplified in the person and teachings of Jesus.

Banking Institutions in China

(*Continued from last week*)

Mitsubishi Bank, Ltd. (三菱銀行)
Authorized Capital, Yen 50,000,000; Paid-up Capital, Yen 30,000,000; Head Office, Tokyo; Branch in China, Shanghai; Established, 1893; Reserve Fund, (Dec. 31, 1924), Yen 21,608,770; Net Profit, Yen 4,138,179.85 (1924) (H); Business Condition, (Dec. 31, 1924), Deposits, Yen 303,004,620.81, Loans, Yen 222,787,321.58; Cash on Hand, (Dec. 31, 1924), Yen 30,136,805,35; Remarks, (H) Net Profit for half a year.

Bank of Kirin (吉林銀行)
Authorized Capital, Yen 30,000; Paid-up Capital, Yen 300,000; Head Office, Kirin; Established, 1920.

Commercial and Industrial Bank (商工銀行)
Authorized Capital Yen 500,000; Paid-up Capital, Yen 275,000; Head Office, Liaoyang; Established, 1913.

Harbin Bank (哈爾濱銀行)
Authorized Capital, Yen 2,000,000; Paid-up Capital, Yen 500,000, Head Office, Harbin; Established, 1921.

Shanghai Bank (上海銀行)
Authorized Capital, Yen 200,000; Paid-up Capital, Yen 150,000; Head Office, Shanghai; Established, 1918.

Dairen Bank (大連銀行)
Authorized Capital, Yen 3,000,000; Paid-up Capital, Yen 2,000,000; Head Office, Dairen.

Dairen Commercial Bank (大連商業銀行)
Authorized Capital, Yen 2,000,000; Paid-up Capital, Yen 2,000,000; Head Office, Dairen; Established, 1918.

Kyoiko Bank (教育銀行)
Authorized Capital, Yen 500,000; Paid-up Capital, Yen 200,000; Head Office, Dairen.

Shoryo Bank (綏遠銀行)
Authorized Capital, Yen 20,000,000; Paid-up Capital, Yen 9,500,000; Dairen; Branch in China, Harbin.

Dairen Peoples' Bank (大連庶民銀行)
Authorizd Capital, Yen 1,500,000; Paid-up Capital, Yen 375,000; Head Office, Dairen.

Changchun Industrial Bank (長春實業銀行)
Authorized Capital, Yen 1,000,000; Paid-up Capital, Yen 400,000; Head Office, Changchun.

Antung Jitsugyo Bank (安東實業銀行)
Authorized Capital, Yen 500,000; Paid-up Capital, Yen 125,000; Head Office, Autung.

Manchuria Investment Bank (滿洲貸款銀行)
Authorized Capital, Yen 500,000; Paid-up Capital, Yen 500,000; Head Office, Mukden.

Yingow Bank (營口銀行)
Authorized Capital, Yen 3,000,000; Paid-up Capital, Yen 3,000,000; Head Office, Yingkow.

Shiuko Bank (振興銀行)
Authorized Capital, Yen 1,000,000; Paid-up Capital, Yen 325,000; Head Office, Newchwang.

(*Continued on page 348*)

Shanghai Exports to U.S.A. for January, 1926

The following table issued by Edwin S. Cunningham, American Consul-General, SHANGHAI, China, shows the quantities and values of declared exports from Shanghai, China, to the United States for the month of January, 1926.

(VALUE IN UNITED STATES CURRENCY)

Article	*Unit of Quantity*	*January, 1926 Quantities*	*Values*
Group 0—Animals and Animal Products, except Wool and Hair (Class 101—9939)			
Meats			
Egg products, frozen	Lbs.	.....	.....
„ albumen, dried	„	65,600	47,308
„ „ frozen	„	89,640	11,253
„ whole, dried	„	.....	.....
„ „ frozen	„	.....	.....
„ yolk, dried	„	.....	.....
„ „ frozen	„	.....	.....
Hides and Skins, Raw (Except Furs)			
Buffalo	Pcs. / Lbs.	4,005 / 156,077	31,172
Cow	Pcs. / Lbs.	..... /	.....
Deer and doe	Pcs.	.....	.....
Goat and kid	„	270,361	228,899
Sheep & lamb	„	49,745	115,974
Furs, Dressed and Undressed			
Fox	Pcs.	.....	.....
Hare & rabbit	„	53,415	13,557
Leopard	„	.....	.....
Marmot	„	.....	.....
Pahmi	„	.....	.....
Raccoon	„	.....	.....
Squirrel	„	150	262
Weasel	„	187,980	334,682
Wolf	„	.....	.....
All others	„	3,000	6,481
Furs, Dressed—Others			
Moufflons (Sheep & lamb; Goat & kid)	„	.....	.....
Manufactures of Furs and Fur Skins			
Sheep & lamb crosses	Pcs.	552	3,738
Goat and kid crosses	„	.....	.....
Dogskin mats	„	8,339	14,470
Miscellaneous Animal Products			
Feathers	Lbs.	241,757	116,509
Intestines	„	163,317	182,424
			$1,106,729
Group 1—Vegetable Food Products, Oil Seeds, Expressed Oils and Beverages (Class 10311—17801)			
Fruits and Nuts			
Peanuts, shelled	Lbs.	12,000	555
Oil Seeds and Vegetable Oils and Fats			
Sesame seeds	Lbs.	224,100	10,581
Vegetable tallow	„	.....	.....
Wood oil	Gallons	.....	.....
Cocoa, Coffee, Tea and Spices			
Tea	Lbs.	187,351	28,495
			$39,631
Group 2—Other Vegetable Products, except Fibers and Wood (Class 20011—29616)			
Gums, Resins & Balsams, N. E. S.			
Camphor, crude	Lbs.	.....	.....
Crude Drugs & Essential Oils, N. L. S.			
Camphor oil	Lbs.	.....	.....
Rhubarb	„	3,360	837
Dyeing & Tanning Materials of Vegetable Origin			
Gallnuts	Lbs.	44,800	4,064
Tobacco			
Tobacco leaf	Lbs.	1,885	357
			$5,258
Group 3—Textiles (Class 30011—39593)			
Cotton			
Cotton, raw	Lbs.	.....	.....
„ waste	„	13,000	1,182
„ laces & embroideries		.....	215,852
„ manufactures		.....	.....

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Other Vegetable Fibres, N. E. S.			
Hats, fiber	Doz.	276	2,538
„ rush	„	16,181	17,413
„ straw	„	3,892	8,098
Straw goods		.....	5,040
Mattings	Sq.Yds.	.....	.....
Wool and Hair			
Carpet, wool	Sq.Yds.	157	1,922
Wool, sheep's	Pcs.	181,737	42,605
Hair, Human, Asiatic	„	13,420	4,976
„ Nets, Human	„	9,086	82,078
„ Stump, „		78,139	28,880
Silk			
Silk, raw	Lbs.	740,426	4,070,606
„ wild	„	213,129	554,658
„ waste	„	497,933	357,756
„ piece	„	14,978	113,818
„ pongee goods	„	15,781	48,961
„ cocoons, pierced	„	17,386	21,122
„ misc. manufactures	„	.....	5,955
			$5,583,460
Group 4—Wood and Paper (Class 40181—48724)			
Manufacture of Wood			
Wooden ware		.....	337
Bamboo manufactures		.....	2,058
Lacquerware		.....	260
Books and other Printed Matter			
Books		.....	3,575
Paper, Except Printed Matter			
Parasols	Pcs.	20,520	3,871
			$10,101
Group 5—Non-Metallic Minerals (Class 50011—59590)			
Clay And Ctay Products			
Chinaware, Porcelain, Pottery. etc.			91
Other Non-Metallic Minerals			
Jadeware			1,535
Soapstone ware			8,123
			$9,749
Group 6—Ores, Metals and Manufactures, except Machinery & Vehicles (Class 60011—69999)			
Aluminium, Antimony and Cobalt			
Antimony, crude	Lbs.	.....	.....
„ oxide	„	56,000	7,597
„ regulus	„	168,000	31,524
Copper, Brass and Bronze			
Brass and manufactures of		....	17,892
Precious Metals, Jewelry and Plated Ware			
Gold bars	Ounces	.....	.....
			$57,012
Group 7—Machinery & Vehicles (Class 70011—79361)			
		NIL	*NIL*
Group 8—Chemicals (Class 80021—87519)			
Chemicals			
Arsenic, crude	Lbs.	.....	.....
Musk	„	19	3,596
			$3,596
Group 9—Miscellaneous (Class 90101—99999)			
Art, works			
Art. works of		.....	13,303
Miscellaneous			
Bristles	Lbs.	98,175	95,266
Household & personal effects		.....	658
Unenumerated articles		.....	146,632
			$255,859

RECAPITULATION	*January 1926.*
Group 0—Animal and animal products, except wool and hair	$1,106,729
Group 1—Vegetable food products, oil seeds, expressed oils and beverages	39,631
Group 2—Other vegetable products, except fibres and wood	5,258
Group 3—Textiles	5,583,460
Group 4—Wood and paper	10,101
Group 5—Non-metallic minerals	9,749
Group 6—Ores, metals and manufactures, except machinery and vehicles	75,013
Group 7—Machinery and vehicles	.....
Group 8—Chemicals	3,596
Group 9—Miscellaneous	255,859
Total U. S.	$7,071,396

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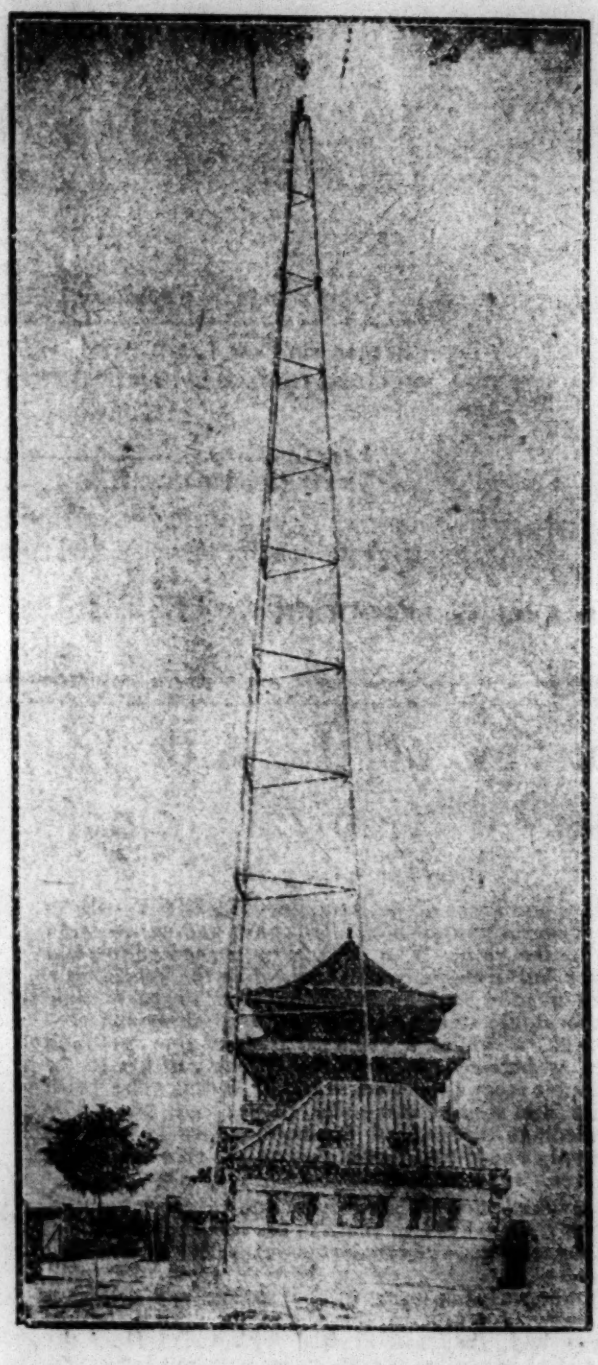

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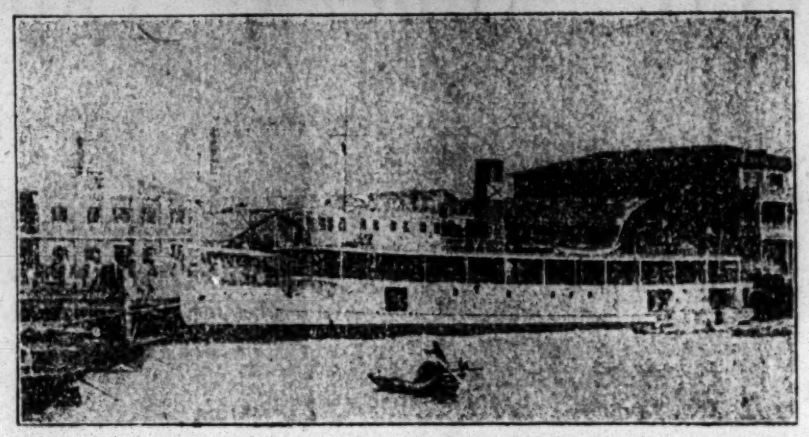

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A Survey of the Silk Industry of Central China

(Continued from last week)

There are two types of the large or Huchow seedlings which are generally known as Red Skin and White Skin according to the color. The Red Skin is reputed to yield better leaves but lives only 20 years, while the White Skin is not such a good leaf producer, but lives 30 years. The price of the single stem Red Skin seedlings, three and one-half feet high, is about 2 cents per tree; of four feet high single stem is between 2.5 cents to 3 cents; of five to six feet high double stem, is between 5 and 6 cents. The price of the White Skin seeding is usually 10 per cent less. The mulberry seedings planted at Tienhuadong to be sold to Wusih, are only one to two feet high, and are sold for 0.4 to 0.5 cents a tree.

The individual farmers plant from one to ten mows of sedlings a year. It takes two years to harvest the seedlings, and on each mow there are usually about 2,000 trees. The seedlings are planted by sewing berries from the wild mulberry trees or Ching-sang in the spring and allowing them to grow for a year. In the following spring, before the seedlings bud, they are grafted with twigs from the Huchow or Husang mulberry tree. The purpose of grafting is to produce a tree with a strong trunk and luxuriant foliage. The leaves of the wild mulberry trees are thin and small possessing little nutriment, but the tree itself is very hardy and can thrive both in a cold climate, and in poor soil. It is planted, therefore, because of its trunk. The leaves of the Huchow mulberry trees are large and round, juicy, and tender. When grafted on to a wild mulberry tree, the combination possesses the good quality of both types.

The farmers by rotation of crops keep the land in suitable condition for the growing of mulberry seedlings. One year rice is planted, and the next year, the rice fields are laid out in ridges; wild mulberry seeds are sown, and the soil is fertilized with manure. Cotton is also planted during this year in the same field, and the mulberry seedlings are grown under the cotton plants, which grow to a height of 2 or 3 feet during the year. In the spring of the third year the seedlings are grafted and the field is entirely devoted to the purpose of mulberry seedling production. The ground is carefully worked and fertilizer is constantly applied. By autumn the seedlings have grown 3 to 4 feet high and are ready to be sold in the winter.

The seedling markets at Wusih, Wuchun and other localities usually open about the latter part of February or early in March. The seedling merchants from these places come to the Changan and Zamen seedling markets to secure their supply, a few days prior to the opening of their markets, and ship them by boat. Many merchants of Changan and Zamen also ship seedlings to these localities. A usual method of selling seedlings by the farmers, is to have the buyer come to look over the field and set a price per 100 trees, and pay according to the number of trees gathered from the field. Usually a farmer receives $50 income from a mow of land and his cost of production is about twenty-five dollars.

As mentioned above, the total production of mulberry seedling for Changan and Zamen is valued at $600,000 to $700,000 a year. To product seedlings equivalent to this value, it takes approximately 4 square miles of solid rice fields. Assuming that 20 per cent of the seedlings distributed to the different sections of Central China do not live to full growth, the amount of seedlings produced annually is sufficient to replace 27 square miles, or 100,000 mows of solid mulberry fields in Central China, every year. The average life of mulberry trees is about 25 years. Hence the total mulberry land in the different parts of China where Changan seedlings are planted amounts to 675 square miles or 2,500,000 mows. This indicates the magnitute of the Changan and Zamen mulberry seedling industry.

Disease Free Egg Production

The first sericultural school of China was established in 1897 at Hangchow, and is now the Provincial Sericultural School of Chekiang Province. It is located near West Lake and is supported by an annual appropriation from the provincial government of $200,000. The school has an enrollment of 150 students, and gives courses of middle school curriculum. Efforts have been made towards collegiate standing, but the political situation during recent years has not given the opportunity for such an expansion.

(Continued on page 340)

Local Shriners Hold Fourth Ceremonial Exercises

The arrival of a group of members of the Afifi Masonic Temple of Tacoma, Washington, on the *President Jackson* last Friday who came to Shanghai to conduct the fourth ceremonial of the local Shriners, or Nomad Oasis, heralded the opening of Shriners' activities which were conducted the past week. Included in this party are Judge and Mrs. W. D. Askren, Mrs. and Mrs. S. Z. Henderson, Mr. and Mrs. Carl D. Sasher and Mr. and Mrs. A. J. Swindle who were entertained during their stay here by local members of the Masonic order.

Plans were made for a number of interesting trips about Shanghai and to nearby cities with considerable opportunity afforded the visitors to see aspects of Shanghai club and social life during their stay here. Monday afternoon was devoted to the ceremonial at which local candidates and those from other towns in China were installed by the organization. Monday evening the Plaza Hotel Ball room was chartered for the traditional banquet given by the Shriners for the novices in the order. Tuesday night the Majestic Hotel ball room was turned over to the dinner and ball to which Shriners and their guests were invited. The visiting party left Shanghai on Thursday, February 18, for Tacoma.

Chairmans in charge of the various departments of entertainment were F. L. Robbins, general entertainment committee, Dr. W. T. Findley, reception committee, H. S. Honigsberg, traditional banquet committee, Henry W. Frick, music committee, C. M. Wentworth, dinner committee, Sidney A. Moss, ball committee, C. S. Hirsch, program committee, Dr. C. G. Irons, recruiting committee, Max Friedman, transportation committee, E. T. M. van Bergen, souvenirs committee, G. L. Patstone, First section committee, H. W. Brooke, second section committee. Capt. W. I. Eisler, third section committee, A. C. Davis, patrol committee and Mrs. John S. Potter, chairman of the Ladies reception committee.

The following comprise the candidates for the class of 1926: Messrs. N. F. Allman, H. H. T. Bagley, E. G. Berrien, D. Bartolini, D. Boyle, H. C. B. Campbell, W. A Chapman, M. H. Dodge, C. I. Doughty, P. H. Duncan, C. Eckman, J. E. Fllis, G. A. Fitch, T. Fleming, W. W. H. Gardiner, L. M. Jee, F. W. Gollob, J. F. Haggeman, H. C. Holly, C. E. Horsman, B. M. Hunting, W. H. Jansen, S. H. Joseph, J. B. Katz, J. T. Kinley, J. Levy, C. V. Manney, Hua Chuen Mei, W. J. Mercer, C. E. Minny, M. Monbaron, M. L. Moody, L. R. Moore, F. Reiss, T. S. Reynolds, H. B. Rosenberg, N. Sachs, H. Sandor, W. E. Sauer, A. E. Schumacher, G. A. Sefarshayan, H. R. Synder, J. F. Stevens, Jr., O. D. Terrell, E. F. Townsend, W. Van Buskirk, A. von Buren, F. E. Vincent, A. E Willsher, H. P. Wynn, E. L. Terman.

Missionary Killed

Reports reaching Shanghai this week state that the Rev. D. Nelson, of the Lutheran Mission, was killed at his home in Hsinyanychow by a stay bullet. The Rev. J. Bly, of the same mission, who was acting as an intermediary, is missing and his fate is unknown. The mission buildings are riddled with shots. Later reports state that the Rev. Bly is being held by the Kuominchun, charged with having acted as a spy. The American Vice-Consul has been ordered to Hsinyang from Hankow to investigate the incident.

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The long history of the school with its many graduates has resulted in the establishment of a modern egg producing industry in Hangchow. All the egg sheets produced are of the modern type; that is, layings are separate and microscopically examined for disease.

The list of provinial and private egg producing stations with the number of sheets (28 layings) produced is as follows:—

	Sheets
Provincial Egg Production Station	3000-4000
Provincial Sericultural School	2000-3000
Tu Yih Ying Egg Station	3000-4000
Yih Chow Egg Station	2000-3000
Tien Pao Egg Station	2000-3000
Wai Tzun Filature	2000-3000
Pu Li Egg Station	1000-1000
Sericultural Lecture School	500-500
Girls' Sericultural School	500-500
Wu Pan Girls' Sericultural School	500-500
Provincial Agricultural School	300-300
Provincial Agricultural Experimental Station	500-500
Yu San Egg Station	500-500
Grand Total	Sheets 17800-23800

The total number of layings produced, is between 460,000 and 670,000. The important market for these sheets is not in Chekiang and Kiangsu Provinces, but in those provinces where commercial egg sheets are not produced and where sericulture is less developed or newly developing—such as Shantung, Honan, Hupeh and Anhwei Provinces. This is probably due to the fact that many students come from these provinces to the sericultural school at Hangchow and after completing their studies return home to start sericultural work. Sericultural schools are opening in large numbers in these provinces, especially in Shantung and Honan, where these egg sheets are in demand.

That the commercial production of disease free egg sheets is a profitable undertaking, can be shown by actual results of a Hangchow egg producer. In producing 3,000 sheets of 84,000 layings annually and after deducting all fixed and operating charges, a handsome net profit of over 20 per cent was his reward. The commerical production of disease free egg sheets is significant. Disease free egg sheets must be produced on a commercial scale if production is to meet the immense demand for egg sheets in Central Government institutions are but transitional organizations for the purpose of demonstrating and encouraging such production.

Native Egg Production Yuhang

Yuhang is a city of 174,000 population, located 20 miles west of Hangchow, and reached by bus line from Hangchow in one hour's time. Politically and historically the city is insignificant. The production of silkworm egg sheets was perhaps the only thing commonly spoken of in connection with the name of the city, until the recent road construction movement brought Yuhang to the front as the center of three inter city motro routes.

The egg producing industry of Yuhang is quite unique. There are no records as to the antiquity of the industry, but for centuries the city has been in the business of supplying egg sheets to the farmers in the important sericultural regions of Haineen, Kashing, and Huchow, which the egg producers of Yuhang call the "Lowkr Lands." Whether it is really due to the good quality of the egg sheets or to tradition and superstition, no definite statement can be made; nevertheless, Yuhang is distributing a tremendous number of sheets in these districts. The reputation of the Yuhang egg sheets is an established fact.

Annuul Production of Egg Sheets

It is estimated that seven-tenths or 3,000 to 4,000 of the families in Yuhang are engaged in the production and distribution of egg sheets, during the silkworm season. There are no statistics of any reliability to tell the amount of production each year. The estimates given by different authorities, vary from 300,000 to 500,000 sheets annually. An egg sheet is 19 by 20 inches and is completely covered with eggs, which is equivalent to 10 International Committee egg sheets or 240 layings. Assuming 3,500 as the number of families (the number of producers registered in the Yuhang Egg Produces' Organization at present is 1,813), and that each family produces on an average 100 sheets a year, the total production would be 350,000 egg sheets, or 84,000,000 layings.

Another method of estimating the production of egg sheets in Yuhang is by measuring the amount of paper used. The sheets are made of standardized heavy red colored paper, 19 by 20 inches. This paper is manufactured

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at Sintan, a city southwest of Yuhang, and is distributed only by the Wong Yung Li paper store. The proprietor of this store claims to import 600 piculs of 1,000 sheets each, every year. About 20 per cent of this paper is sold for other purposes, the balance being bought by the Yuhang egg producers. So from this source of information, the annual production is estimated to be about 480,000 sheets or 115,200,000 layings. It is said that the consumption of this kind of paper has doubled in the last ten years.

The annual income to the farmers from the sale of egg sheets is from $700,000 to $1,000,000; from cocoons and raw silk about $200,000; and from pierced cocoons about $200,000.

Egg Products

In villages outside of the West and North gates of Yuhang almost every farmer is an egg producer. There are about 3,000 families scattered over an area of ten square miles with generally one or two families grouped together. The list of the larger producers is as follows:—

Name	Location	Chop	No. of Sheets distributed
Pao, Long	Le San Hu Villege	Map	1,000
Wang, Ching-Pa	Ta Ping Loong ...	Chu Chung Tong	1,000
Woo, Foo-Tsing	ShanHuSeeVi'ags	Foreign House ...	3,000
Hung, King-sung	Shan Hung Villege	Hung Ziang-Fong	2,000
Dih, Yung-Nee...	Sia Za Lee Village	Dih Fong Wei ...	2,000
Chen, Yu Liang	Put Tu Wei... ...	Pih Sih Tong ...	3,000
Loong, Pao San	Mow Chu San ...		1,500
Voong, Pao San	Mow Chu Sau ...	Tien Pao Tang...	2,000
King, Cheng Fu	Ting Bridge... ...	King Sun Mei ...	2,000
Woo, Ying Hung	City...	Woo Ziang Fong	1,000
Woo, Ching Ling	Tien Chu Ling ...	Woo Ying Lung	3,000
Chen, Ming Woo	Ta Ping Lung ...		1,500
Wong, Chu Ying	Ta Ping Lung ...	Chu Chung Tang	1,000
Tsai, Nien Mei...	Tien Chu Ling ...	Double Lion ...	2,000

There are a thousand families distributing more than 300 sheets each, and others distributing less than this amount. It is to be noted that the producers listed above do not produce all the sheets themselves. To its full capacity one family can not produce more than 700 sheets. The average number of sheets produced by one family is 300 or 400. It is, therefore, necessary for the larger producers to buy sheets from families which are sold under their private chops. These sheets thus bought and resold are known as "back door goods" to differentiate between the "front door goods" produced by the seller. The "back door goods" are sold at the same price, and farmers buy them with the same confidence as the "front door goods."

Among the egg producers in Yuhang, Mr. Woo Foo-Tsing enjoys the highest reputation, and his egg sheets are considered the best in the province. Being one of the old egg producers, with a long family history, and also the largest producer at present, he holds a peculiarly important position in the Yuhang egg producing industry. His egg sheets are sold at the highest prices. At the beginning of each season before the egg sheet market opens, the price for his egg sheets is posted on the market bridge of the city, and is the controlling guide for the other producers in fixing their prices which are usually 20, 40 or 50 cents less per sheet.

The farmers and egg merchants almost worship his egg sheets. They come to his home to make a cash deposit before the producing season, and he later distributes his egg sheets to them according to the amount of deposit, usually not in full but 70 to 80 per cent. For instance, in 1924 a farmer made a deposit of $100 and the sheets were sold at $2.50. When the sheets were ready for disbution a few weeks later, the farmer received $80 worth of sheets and $20 was returned in cash. This shows the popularity of Mr. Woo's egg sheets. The farmers even have the superstition that if they do not get good results by using Mr. Woo's egg sheets, the gods must be against them, and therefore quit silkworm rearing.

Mr. Woo's reputation gives him a distinct advantage financially, over his competitors. It is the custom among the farmers to make settlement for the egg sheets at the rice harvest, which comes about six months later. In having cash deposits made in advance, Mr. Woo has the use of his money six months longer than the other egg producers, besides avoiding the collecting expenses.

Next in importance to Woo Foo Tsing follows Chen Yu Liang, better known as Pih Sih Tong, and a number of others. The majority of them produce a few hundred sheets of their own, and secure the balance from their neighbours and friends, so as to meet the demand for their chop of egg sheets. Several of them do not produce a single sheet but distribute only "back door goods." Other producers neither rear worms, nor buy egg sheets, but buy cocoons and produce sheets from them. This last class is very small.

Markets For Yuhang Egg Sheets

There are two principal markets where the Yuhang egg sheets are distributed; one in the Hangchow-Kashing district, and the other in Nanking and Northern Kiangsu Province. Large quantities of egg sheets are also distributed to the Tsatlee district, and in the southern section of the Soochow district. The two principal markets are both silk districts but not cocoon selling districts, (that is, the farmers in these districts reel silk for sale instead of selling cocoons.) Over half a million dollars worth of egg sheets are distributed to the farmers in the Hangchew-Kashing district every year. Unlike those of Wusih and Huchow, the farmers there do not produce egg sheets themselves, but buy them from Yuhang. This market is steady, good and continuous, and perhaps the best one to be found anywhere in China. To those farmers who produce sheets when their crops are good, and who buy sheets only when their crops fail, the Yuhang egg merchants cannot look for a continuous sale of their products. The other market (Nanking and cities North of the Yangtze River) is also a silk district where silk is reeled by the farmers to be sold to the weavers. As a market, Nanking is of far less importance than the Kashing-Haining territory. However, more than 1,000 000 sheets are sold there which consist mostly of unsold sheets from the Kashing-Haining market and sheets made from the double cocoons.

Producers of different chops of egg sheets have patrons in different localities. For example, the Chu Chung Tang egg sheets are preferred by the farmers of Chowwangmiao and are sold at 10 cents more per sheet than Woo Foo Tsing's sheets. The "Double Lion" egg sheets find their patrons at Suntown, a city near Yehsah. Good will plays an important part in marketing the egg sheets. The successful sale of the sheets depends on the special sphere of iufluence, created in previous years.

Methods Of Distribution

On account of its long history, marketing of Yuhang egg sheets has developed into complicated systems interesting traditions and practices. The nature of the egg industry is such, that, if the sheets are not sold before the next rearing season, they are not worth any money, and in consequence the producer has to suffer a great loss. Modern methods of refrigeration for egg preservation being unknown, the systems tend towards the complete and early sale of the sheets. The different steps in marketing the egg sheets are as follows:—

(1) When the silkworms are ready to go on the mountings; to make cocoons, the egg producers take trips to call on their patrons, inquiring as to the success they had with the egg sheets distributed to them the year before. This is called a "friendly visit" but is really to survey the market to

(*Continued on page VI*)

News from South China

The Political Commission of the Kuomintang government in Canton, appointed recently by the Central Executive Committee of the Kuomintang political party, entered into its new term of office February 1st by re-electing Wang Ching-wei as its chairman and Chen Shih-jen, secretary-general. This Political Commission corresponds to the office of President in Peking and is chief executive of the government. Supporting this Political Commission is a cabinet, also known as Executive Council, consisting of the ministers or heads of Departments, Foreign Affairs, Finance, and other civil portfolios and a Military Council, made up of leading commanders and a few other civilian officials. This Political Commission and the two Council, one civil and executive and the other purely military, constitute what is known as the Kuomintang or Nationalist Government now in the Southern Capital. In personnel, however, one may serve in both the Commission and the Councils. Hu Han-min, for instance, is a member in all Councils and the Commission. Wang Ching-wei, General Chiang Kai-shek, and a few others are members of the Political Commission and also the Military Council. A member of the Political Commission receives a salary of $800 a month and attends Commission meetings thrice each week, while the secretary-general of the Commission really does all the state business appertaining to the highest and supreme office of the Government.

The first act of the reconstituted Political Commission on February 1 was to add two more bureaus, now making seven, in the Provincial Government of Kwangtung. The Provincial Political Council in Canton City, having jurisdiction over all the districts within the province of Kwangtung, will now consist of heads or commissars of the Bureaus of Home Affairs, Finance, Education, Industry, Communica-

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tions, Lands, and Labor and Agriculture. It is expected that soon after the inauguration of a new Provincipal Council, there will be some changes in district and municipal governments.

The strength of the Kuomintang, sometimes known as the Red Army, in Kwangtung is reportsd as six army corps of three divisions each, and seven independent divisions. General Chiang Kai-shek, concurrently as garrison commissioner in Canton City and commandant of all training divisions, practically has the command of all troops not included in the six army corps.

While denying officially regarding an imminent Northern expedition against Peking, military stations in Kwangtung have been so assigned as to be able at any time to despatch the 1st Corps under General Ho Eng Kim to attack Fukien; Tan Yen-kai and his 2nd Corps, to invade Hunan: and General Chiang Kai-shek, himself, to lead an expedition towards North by way of Kiangsi; while Generals Wang Mau-kung, Li Tsai-hsih, and Li Fuh-lin will guard territories north, south, and west of Canton respectively. Military movements were again active in Kwangtung the last fortnight, and official explanations had been that they were necessary because of a campaign against bandits.

Following the cessation of war in Kwangtung, the Kuomintang government, according to its press agency reports, expects to enter into a period of civic preparation. After the supression of brigandage and piracy, it expects to take a census of the province, make a survey of its territory, organize a province-wide police system, and push a public province highway.

Military reforms in Kwangtung, if the Military Council is able to exercise its powers fully, will include the centralization of army training. All the war colleges attached to different army corps will be abolished, and the Kuomintang Military Academy at Whampoa, near Canton City, of which General Chiang Kai-shek is the Commandant, will be made the only and principal institution for the training of cadets. Provisions are being made to accommodate 3,000 cadets, and political as well as military science will be taught. General Chiang will still command the Academy.

The guards defending the Kwangtung Arsenal at Shekcheng, near Canton City, since the first of February, have been provided for by details from General Chaing Kai-sheks' divisions. This change practically gives General Chiang the control of the Arsenal.

The Political Commission of the Kuomintang in Canton has decided to remove from office Mr. Wen-che, Superintendent of Customs and Commissioner for Foreign Affairs at Swatow, for having interfered with the Native Customs which were at one time in charge of the foreign Commissioner of Customs. The Canton government, while approving of the action taken by Mr. Ma in principle, thought that he should have consulted the head office at Canton.

Among the recent captives by bandits in Kwangtung was Chen Yih Kwong, of the editorial staff of *Min Pao*, in Kongmoon. The *Min Pao*, being one of the chains of Kuomintang newspapers throughout China, party committeemen in Kongmoon have appealed to Canton for aid on behalf of their comrades.

The leading trade guilds in Canton City are suggesting to the Kuomintang government and the Strike Committee to permit the Chinese staffs of the several foreign banks in Shameen, a foreign concession, to return to their works temporarily so that they may facilitate Chinese customers who had to withdraw funds from foreign banks to make their year-end settlements before the Chinese New Year. Since the boycott, the Shameen banks have been very much in need of Chinese assistants.

Chinese employes in foreign a firms, mostly in Shameen, number about 4,000, and they are offiliated with one of the five labor unions they have been having. Recently they abolished all the five unions and organized themselvss into one.

Cantonese are petitioning the Kuomintang government in Canton to suspent the enforcement of the new land tax just promulgated, contending that they had now to pay eleven different forms of taxation in connection with the ownership of a piece of land and building therein already and that they are unable to bear much more. They name the conveyance, improvement, registration, rental, house, police, sanitary, house-numbering, deeds verification, fire preventive, stamps, and other taxes connected with property holding in Canton.

The Kuomintang government in Canton has been pleased to comply with the petition of the ship owners to release all vessels taken into war service the last two or three years but now unused by troops for transportation. More than a hundred vessels will be released back to their owners, if all troops will comply with the government order.

Canton, February 3, 1926.

Men and Events

Chinese merchants on Nanking Road now estimate the losses sustained by them since the May 30 incident at $5,000,000.

Mrs. Charles MacVeagh, the wife of the American Ambassador to Japan, arrived in Yokohama last week by the *President Taft*.

With the combined resources of G.$1,000,000,000 a merger was announced last week in New York of the Chase National Bank and the Merchanics and Metals Bank.

Mrs. A. P. Henningsen of Portland, Oregon, arrived in Shanghai last Saturday on the *President Taft*. Mrs. Henningsen was accompanied by her son, F. A. Henningsen. They expect to remain in Shanghai a month or so.

Five persons burned to death and five injured was the toll of the fire dragon during the Chinese New Year holidays. The Shanghai Municipal fire departments were called out seven times during last Saturday, most of the fires being caused be fireworks and by decorations, used in celebrations, catching fire.

Collecting elephants carved of ebony, ivory or sandalwood is the chief hobby of Albert O. Anderson, of New York, who is a passenger of the *Empress of Scotland* world cruise. So far, Mr. Anderson has picked up 44 specimens to add to his collection. He is continuing his "elephant hunting" in Shanghai and Japan.

A brief cable was received in Shanghai Tuesday stating that J. Harold Dollar, of the Dollar Company, who is seriously ill and had to undergo an operation in San Francisco a few days ago, is improving and that he is resting easier. Mr. Dollar left Shanghai on June 15 last and became ill on the voyage to the United States. He was confined to his bed shortly after his arrival home and has been ill since.

Shanghai and visiting Shriners and guests to the number of 250 attended the Shrine Ball at the Majestic Hotel Tuesday night. In the receiving line were Judge and Mrs. W. D. Askren, Mr. and Mrs. S. G. Henderson, Mr. and Mrs. Carl D. Sasher and Mr. and Mrs. A. J. Swindle, members of the visiting delegation from the States. During the dinner there was a special program with songs by the "Woosung Trio" and music by the Whitny-Smith Orchestra. All of those attending the Ball wore the fez containing the names of the various camps.

Among the passengers who arrived in Shanghai on the *President Taft* last Saturday was H. O. Waser, formerly manager of the Tor Hotel in Kobe, who is taking over the position of manager of the Astor House Hotel. Mrs. Waser and two sons accompanied him. A number of men interested in the tobacco business were also passengers, P.J. Harrison and J. R. Covington of the Universal Leaf Tobacco Co., J. O. Gravely of the China American Tobacco Co., and J. F. Malone of the Cobbs, Gwynn & Dixon Buchan Tobacco Co., Roy C. Bennett, formerly of the *China Weekly Review* and now of the *Manila Daily Bulletin*, passed through Shanghai on his way to Manila.

It is learned that the Kiangnan Dock and Shipbuilding Yard which is situated near the Kiangnan Arsenal (Kaochiangmiao) is soon to be enlarged and its activities extended by the subscription of additional shares from the local merchants, says the *Kuo Wen News Agency*. This will make the company a semi-official one. The Kiangnan Dock has had an excellent record so far as its working capacity is concerned. On several occasions, the company has been instructed by the United States government to make new merchant vessels and gunboats for them. Just recently, an additional order for the construction of six new gunboats was placed with the company. The recent proposal to expand its activities was based on the proposal of the Ministry of Navy in Peking.

More than 400 guests attended the annual Supper Dance given by members of the American Club, Shanghai on last Thursday evening, February 11. The assembly and dining rooms were converted into a ball room for the event and a cabaret atmosphere was obtained by tables lining the walls and the arrival of the Plaza Hotel entertainers. A Filipino orchestra supplied the music for the evening. Supper was served between eleven and one o'clock in the card and mahjongg rooms on a lower floor and the large club library was used as a lounge during the supper period. The entire function was in charge of the house committee of the club composed of F. W. McIntyre, chairman; H. B. Gallop, W. A. Adams, Carl Crow, Frank J. Courtney, O. D. Martinez and the resident secretary of the club, W. P. Willson.

The Week in the Far East

The beginning of the Chinese New Year will be celebrated by renewed fighting between the Kuominchun and the Wu Pei-fu and Chang Tso-lin combination in two directions, according to reports this week. During the past week there has not been any activity to a large extent on the Mukden side. This inactivity is attributed to Marshal Chang's desire to wait for developments in Johol and Honan. If Wu Pei-fu's campaign in Honan proceeds favorably, then Chang will most likely strike and the Kuominchun will be caught between two fires. Further evidence that serious fighting may be expected soon was received lately by the Consular Body at Hankow in the form of a notification from Wu Pei-fu that he recently telegraphed to General Kou Ying-chine, who commands the Hupeh forces operating under Wu Pei-fu, saying that there are many foreigners residing at Chen-chow and in the vicinity of that city, and that General Kou and his men must give these foreigners ample protection. Wu further instructed that if any foreigners desired to withdraw to Hankow they must be allowed to board the trains and have every facility en route. "Marshals Wu's instructions to General Kou" says a dispatch in the *Hankow Herald*, "seem to indicate the prospect of an early advance northwards, but another report states that he received a setback in the vicinity of Sinyang."

Militarists Lining Up

In conversation with certain foreign officials recently, Marshal Wu asserted that Generals Chang Chung-chang and Li Ching-lin, of the Mukden faction, were cooperating with him. He also claimed that an agreement has been finally reached between Marshal Chang Tso-lin and Marshal Sun Chuan-fang and himself. As regards the attitude of Sun Chuan-fang, this report does not tally with local opinion, which indicates a close relationship between Marshal Sun and the Kuominchun.

While Wu Pei-fu maintains that he has concluded alliances between himself and Sun Chuan-fang and Chang Tso-lin against the Kuominchun, reports from Tientsin state that important persons connected with Wu are expected to assemble in Tientsin shortly to discuss an entente between Wu Pei-fu and Feng Yu-hsiang. According to a report appearing in the *Peking and Tientsin Times* (Tientsin) the proposed compromise between the two warlords is to be worked out along the following terms:

1. Marshal Feng will create and intensify the atmosphere welcoming the entry of Marshal Wu to Peking, by giving every assistance in his power for eventuating the occasion. Marshal Wu shall bring to Peking his own troops not exceeding 3,000.

2. On the entry of Marshal Wu to Peking, the former parliament and the Chang Shao-tseng cabinet are to be reinstated, which is to take place during the First Moon.

3. If the majority agree, Mr. Li Yuan-hung will be reinstalled to the Presidency or make Marshal Tsao Kun resign before that, the question being decided upon by parliament.

4. The Second and Third Kuominchun forces not to impede Marshal Wu's northward trip. Marshal Wu shall bring into Honan not more than 30,000 Hupeh troops.

5. The positions of important adherents of Marshal Wu shall remain unchanged.

Marshal Feng has not given up the work of establishing a compromise with Shantung and Fengtien on account of the above, General Hsu Lan-chow, General Wang Chan-yuan and General Pao Kuei-ching being exchanged between the Fengtien and Kuominchun forces at the Luanchow-Changli fronts on their initiative.

The C. E. R. Dispute

The conflict between the Chinese authorities and the general manager of the Chinese Eastern Railway has gradually assumed serious proportions. Starting with the suspension of the train service, owing to troops or railway guards riding without paying fare in advance, the dispute has now became a matter of whether China or Soviet Russia is to be the master of the railway. The Chinese know that Ivanoff, the general manager, has been acting the dispute upon instructions received from Moscow and has been carrying out orders from Karakhan or from the Central government. They maintain that he was wrong in cancelling the departure of certain trains and dispatching them on other days and they further claim that his arrest was fully justified. It is understood that Karakhan, the Soviet Amassador at Peking, is in Harbin in connection with the settlement of the dispute. Ivanoff has been released by the Chinese authorities, but only after Russia had sent a three-day ultimatum to China, which has greatly affected the standing of Sovietism in the eyes of the Chinese.

A New Leader for China?

As the New Yew opens there is considerable talk among the political circles in Peking, except possibly those who now hold jobs in the present government, about the coming of General Chang Shao-tseng to assume the reigns of government. Whether the General himself entertains such ideas is not wholly known, but there is sufficient reason for believing the former Premier is not idling his time in Tientsin. According to a dispatch in the *Peking & Tientsin Times* (Tienstin) the General "is still dreaming his dream of peaceful unification of China, and one of the most significant stands which he will take upon his re-entering the political

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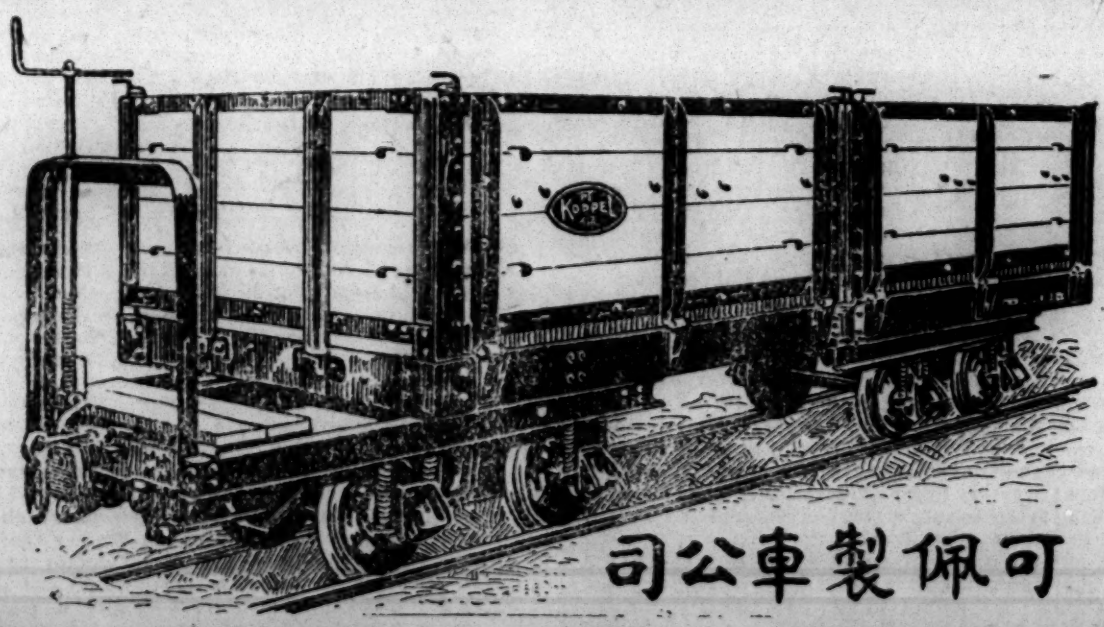

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stage, if at all, is that he still adheres to his original proposal of peaceful unification—a proposal which he had advocated at the socalled Lushan Conference several years ago, and which he has expounded ever since.

It may be recalled that General Chang Shao-tseng was formerly of the Republic when he succeeded Dr. Wang Chung-hui after the now famous Lo Wen-kan case. He was one of those responsible for the ousting of President Lu Yuan-hung last time. He was himself ousted by his colleagues who turned against him, and Mr. Kao Ling-wei acted in his place.

There has been a good deal of talk about of "constitutional continuity" which means, if anything at all, that the *regime* under the Provisional Constitution of Nanking should be restored. In other words, General Chang Shao-tseng should be restored to his Premiership to act concurrently as the Chief Executive ot the country, as President Li Yuan-hung, who was the constitutional President, had already resigned from his office in 1923.

With regard to the general political situation in Peking, the concensus of well-informed opinion is that no matter what is being hatched by the active politicians here or in Tientsin, no political changes will take place immediately after the China New Year. Another general opinion is that the present Provisional Government in Peking, which continues its meagre life merely because of the lack of a unanimous and common stand among the different groups in the field, will have to make room for whomsoever they may all agree upon after the New Year."

It is easy to understand, of course, why the Provisional Government will be left severely alone before the China New Year. The hungry officers of the Government must be satisfied, and in view of the stringent financial conditions in Peking, this is a difficult job. The political aspirants would hardly be patient enough to wait for another couple of months, until this difficult task has been accomplished.

The different military leaders entertain no ill-feeling against General Chang Shao-tseng, which appears to be the main reason for his being possibly chosen again to serve as the Premier at this difficult time. General Sun Chuan-fang and Marshal Pei-fu have, according to most authentic information available, agreed to his choice, and no opposition need be expected from the Kuominchun quarters as he is a close relative of Marshal Feng.'

Tariff Conference Makes Progress

Progress is being made at the informal meetings of delegates to the Customs Conference, according to general opinion in Conference circles in Peking. The matter now under investigation seems to be of a most detailed and complicated nature; namely, the graduation of luxuries under A and B and the deciding of what belongs under these two headings. Meanwhile Japan and China are getting ready for signature of a formal tariff treaty granting each other reciprocity but, of course, including most favored nation treatment, which means that other nations will benefit from this new treaty automatically if they export or import similar goods. "It is assured that since Japanese is consenting to a compromisc regarding the surtax rates", says a *U. P.* dispatch in the *China Press* (Shanghai), "she will protect her most valuable exports and imports by having them all marked as "ordinary goods" instead of luxuries. It is reported that ordinary goods will have a lower surtax, perhaps as provided for at the Washington Conference. China's revenue, then, is expected to accrue from the tariff on luxuries which, it is presumed, will not seriously affect Japan; therefore Japan will be willing to allow as high a surtax as 7.5 or even 17.5 per cent, plus the orginal 5 per cent. If the other Powers agree, there is every prospect of an early settlement of the various problems before the Customs Conference."

American Marines in Peking

An unfortunate incident occurred in Peking on January 31, when, at a fancy skating carnival, two American marines in civilan clothes became involved in an fistic encounter with a Chinese spectator. There are two versions of the incident, the American and the Chinese. The American version states that the ire of one of the marines was aroused by the procative action of an English-speaking Chinese who pushed himself in front of the two marines at the ticket window. The marine later asked for an apology which resulted instead in a wordy skirmish ending with the Chinese receiving several blows in the face. According to the report, the Chinese immediately smeared the blood from a bloody nose all over his face and called to the crowd assembled to witness what the foreigner had done to him. The marines then called upon the police to escort them to the police station in order to get away from the increasing crowd which the blood-besmeared Chinese was attempting to incite against them. Several Americans witnessed all or a part of the rumpus and it is from them and the story of the two marines that this version is obtained.

The Chinese version states that the two American guards were making "distasteful" remarks to a Chinese lady, who, not understanding English, paid no attention to their remarks. The Chinese who was beaten was also standing nearby and understood the marine's remarks and told them to behave themselves. This enraged the Americans, so the report goes, who later gave the Chinese a sound beating for his advice. The Chinese version also states that it was with the timely assistance of other Chinese that the guards were finally subdued and taken to the police station. The American Commandant is of the opinion, from the evidence, that his men were prevoked into what had taken place. The Peking Chinese press carried only a brief mention of the incident but made the interesting remark that the Chinese in question was a teacher of gymnastics which accounts for the tussle he gave the marine when fists were resorted to. An investigation is being conducted into the affair.

GENERAL NEWS SUMMARY

Febrnary 14—M. Briand expects to push through at once those clauses of the finance bill most immediately necessary. Some repayments have been made to the Bank of France—The prospect of Germany being given a seat on the Council of the League of Nations has led to intrigue by other nations for similar privileges——Signor Mussolini's recent speech has done nothing to improve matters between Italy and Germany——Moscow is adopting a very threatening attitude towards Latvia in connection with the recent murder in that country of a Soviet agent——Harland and Wolff of Belfast are negotiating with the White Star Line to build them the largest liner in the world, 60,000 tons——Fresh efforts are being made to bring to an end the strike of marine wireless operators——The announcement is made that Dr. V. K. Ting, Dr. Hu Shih and Dr. C. C. Wang will join the British Boxer Indemnity Advisory Committee——Hsinyangchow is again reported to have been captured by Marshal Wu Pei-fu in his invasion of Honan——The American Bible Society reports a record sale of bibles for Marshal Feng Yu-hsiang's Army——An attempted run on the American-Oriental Bank yesterday was easily dealt with.

February 15—Anthracite coal strike ends in Uuited States ——John Rockefeller, Jr. gives $10,000,000 for Cairo Museum——Franco-German Treaty is concluded which affects tariff——Wu Pei-fu meets with failure in Sinyangchow, Honan reports indicate——Turko-Russian Convention is signed by Turkish National Assembly——U.S. Imigration officers face difficulty as Countess Cathcart seeks entry——Economy of Navy to save British people £2,000,000——Council of League of Nations will consider application of Germany March 8.

February 16—Bushfires in Victoria cause enormous damage; 28 dead and large areas of pine destroyed——Death toll for Chinese New Year celebrating reaches five with many injured——*Empress of Scotland*, Canadian Pacific round-the-world steamer, reaches Shanghai——Marshal Hsiao Yao-nan, Tupan and concurrently Civil Governor of Hupeh, dies——Hongkong decides to form naval volunteer corps soon——London denies reports that she agreed to give Poland, Spain and Brazil permanent seats on Council of League of Nations——Yen quotation raised to G.$45——"China needs leader, not federation", says Baron Matsui

February 17—The United States Naval Appropriation has been passed by the Senate with a reduction from the original estimate. The War Department's appropriation has been passed by the House of Representatives——Britain's payments to the United States this year will total over £33,000,000——An attempt will be made by four British aeroplanes commencing on March 1, to fly from Cairo to the Cape and back——The Rev. Nelson who was killed at Hsinyangchow appears to have been killed by a stray bullet, while the Rev. Bly has been arrested as an alleged spy——At Leningrad a Soviet Court has sentenced to death 15 Esthonians on a charge of espionage——The discovery is announced in Berlin of a microbe which will prevent the growth of cancer swellings by ten per cent of the bulk of the whole tumor——The Melk Gutenberg Bible which was expected to bring in about G.$76,000 realized over $100,000 at a recent auction——A fire which broke out in a skyscraper in the business section of New York involved the 34th and 35th stories——The money which the Peking Government managed to raise for the Chinese New Year does not appear to have gone very far——Latest reports show that organized piracy is rife in the West and North Rivers in Kuangtung where some 6,000 men are alleged to be banded together in Tangs.

New Book and Publications

"Two Years of Russia's New Life"

"The First Time in History", By Anna Louise Strong with a Preface By L. Trotsky. Published by Boni and Liveright, New York.

The fourth printing of Anna Louise Strong's book summarizing two years of Russia's new life brings the reader back with a start to the underlying aim of Russia's Revolution. Seeing through Miss Strong's eyes is to see the whole without undue emphasis upon the whole's relation to its parts and to view sympathetically the motives which, however far afield these motives may have strayed, did have their roots in reconstruction. It is not alway easy to see the reconstructive vitality of Russia, but the writer seems to share the belief that discard and elimination do not necessarily mean destructiveness on a future scale. The volume is, however, less a plea for Communistic Russia than a record of her rebuilding process.

Some of the chapters have appeared previously in the *Hearts's International* magazine, which publication Miss Strong represented in Russia during 1923. She acquired the "revolutionary psychology" during that stay and she is able to see that "no communism in daily struggle or in achievement can be quite the same as it seemed in its first dream" but she can also devote a paragraph to the following sentiments;—

> "Why should anyone enter a party which demands such discipline, such giving up of all private comfort and individual choice? For the fun of ruling Russia; for of building an empire and reconstructing a nation; *for the pleasure of creating something new in the world*"

There are chapters on the communists plan in industry, agriculture and civic government, on the financial state, which, concentrating upon the fixed idea of rebuilding Russia's finances, uses its own methods to do this, on the Russian oil district in Baku which is a romantic and vivid chronicle ramified with facts and clear vision and on the Jews of new Russia. Along with these engrossing topics which Miss Strong presents with rapid fire clarity there are additional phases of education, and religion, the alcohol problem, the land and house rent problem and the youth of the land. Sincerity stares at one from every page and the Bolshevik side of the question is ably presented.

That there is a predominant, stubborn purpose at work in the land, a purpose intelligent if devastating, forecasts to the author a future for the country. She sees it already "going steadily forward" and she says that "Russia is a rich country, economically self-sufficient. Russia has been through bankruptcy; she admits no debt to the past. She has the disadvantages of a bankrupt; she finds it hard to get credit. But she also has his advantages, that what she now produces, she can keep. She alone in Europe has broken with the past and based her plans on the future" Somewhere near the end of the book. the author points out that "There is one thing Russia has already, and it is something new in history. She has a large and organized party of workers, with control of vast resources, planning their future social order day by day. Working it out in detail by discussion and action. She has behind this group the Young Communist League, and behind them the Young Pioneers, ready to be absorbed into the planning. Furthermore in defence of the situation the author says that Russia has a Common Consciousness, "in control of power and working out a common goal". The fact that this much is seen in our generation when ten years ago not the most hopeful could have advocated it gives the basic reason for belief in the future of the new Russia, and upon this note the book ends.

L. B. W.

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Szecho-Slovak Govt. Sinking Fund Loan	8	Oct. 1, 1952	102⅛	102¼	7.80
Cuban Domin. Sugar Co. 1st Lien S. F. Loan	7½	Nov. 1, 1944	97	98½	7.65
Republic of Chile S. F. Loan	7	Nov. 1, 1942	102⅛	101⅛	6.85
Argentine Government Ser. "A"	6	Sept. 1, 1957	99¼	99	6.05
German Government S. F. Loan	7	Oct. 15, 1949	102¾	102⅝	6.75
Kingdom of Norway S. F. Loan	6	Aug. 15, 1943	102	101⅞	5.85
Deutsche Renten Bank 1st Lien Farm Loan	7%	Sept. 15, 1950	97	97	7.25
Can. Pac. R. R. Co. Debenture Stock	4	Perpetual	81⅜	81⅞	4.89
Belgian Government S. F. Loan	6	Jan. 1, 1955	87⅜	87⅜	7.00
Andes Copper Mining Co. Debentures	7	Jan. 1, 1943	100¾	101⅞	6.80
German General Electric Co. S. F. Loan	7	Jan. 15, 1945	98⅛	98½	7.15
Saxon Public Works Inc. 1st Mtge. Guaranteed S. F. Loan	7	Feb. 1, 1945	95½	96	7.40
Cuban Northern RR. Co. 1st Mtge. Loan	6	July 1, 1966	96	96	6.25
Dodge Brothers Inc. Debentures	6	May 1, 1940	96⅝	96½	6.40
Republic of Haiti	6	Oct. 1, 1952	98¼	98¼	6.15
Czecho Slovak Government Ext. S.F. Loan	7½	Nov. 1, 1945	99	99	7.60
Kingdon of Italy, Ext. S. F. Loan	7	Dec. 1, 1951	94½	94⅜	7.50

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Authorized Capital, Yen 1,000,000; Paid-up Capital, Yen 500,000; Head Office, Kaiyuan.

Szepingkai Bank (四平街銀行)

Authorized Capital, Yen 500,000; Paid-up Capital, Yen 151,000; Head Office, Szepingkai.

Mukden Shokusan Bank (奉天殖產銀行)

Head Office, Mukden.

Heiwa Bank (平和銀行)

Authorized Capital, Yen 500,000; Paid-up Capital, Yen 200,000; Head Office, Dairen.

Taisho Bank (大昌銀行)

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Authorized Capital, Yen 500,000; Paid-up Capital, Yen 250,000; Head Office, Tientsin; Branch in China, Peking.

Bank of Tsinan (濟南銀行)

Authorized Capital, Yen 1,000,000; Paid-up Capital, Yen 250,000; Head Office, Tsinan; Branch in China, Tsingtao; Established, 1920.

Southern Bank, Ltd. (華商銀行有限公司)

Authorized Capital, Yen 10,000,000; Paid-up Capital, Yen 7,500,000; Head Office, Taipeh (Formosa); Branch in China, Canton.

Ni-Itaka Bank, Ltd. (新高銀行)

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Russian

Far Eastern Bank ("Dalbank") (遠東銀行)

Authorized Capital, Yen 1,435,850.02; Paid-up Capital, Yen 1,435,850.02; Deposits, Yen 10,507,422.02; Loans, Yen 7,167,799.65; Head Office, Harbin; Branches in China, Peking, Shanghai, Tientsin, Kalgan, Manchuli, and Hailar.

Shanghai Exchange for Week Ending Wednesday, February 3, 1926.

By Maitland, Fearon and Brand

Exchange:—Bar Silver quotations received from London today are 31⅛d ready and 31d. two months forward, these prices show an improvement of ¼d. and 1/16d. respectively on those ruling this day last week. Our official T/T rate on London receded to 3/0⅜d. but has since recovered to 3/0½d. The exchange market has ruled steady. Although local stocks of silver would appear to be ample for requirements in some quarters there seems to have been a slight stringency over the end of the month, which may possibly continue to Chinese New Year; this has had a steadying effect on the exchange market, which closes with the following rates for gold remittances available:—T/T on London 3/0 15/16d., New York 74¼ and Japan 60½.

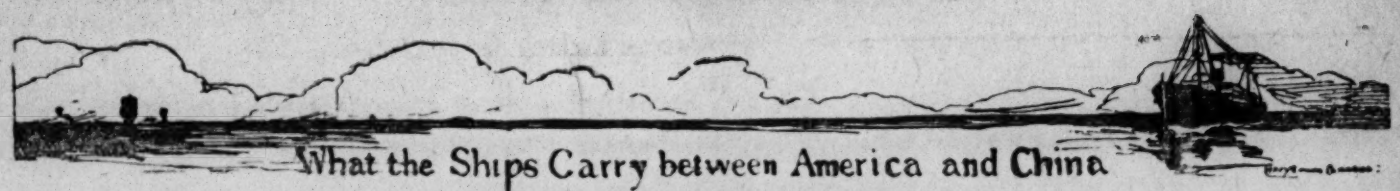
Our stocks of Silver are reported as follows:—

Sycee and Bar Silver.....Tls 54,166,000 an increase of Tls. 533,000.
Chinese and Mexican Dollars.....$ 68,202,000 an increase of $ 1,460,000.
Estimated value Tls. 103,140,000 as against Tls. 99,123,400 held at this time last year.

	Average rates for Jan.	Thurs. Jan. 28	Friday Jan. 29	Satur. Jan 30	Mon. Feb. 1	Tues. Feb. 2	Wednes. Feb. 3
Bk's selling rates		opening closing	opening closing	opening closing	opening closing	opening closing	opening closing
T/T London	3/0 812	3/0 1/4 3/0 1/2 3/0 15/16	3/0 1/2	3/0 1/4	3/0 3/4	3/0 1/4	3/0 1/4
O/Dfts. ,,	—	3/0 9/16	3/0 9/16	3/0 15/16	3/0 15/16	3/0 15/16	3/0 15/16
4m/s ,,	—	3/0 1/2 3/0 3/4	3/0 3/4	3/0 1/2	3/0 1/2	3/0 1/2	3/0 3/4
T/T India	202.104	199 200 1/2	199	199	199	199	200 1/2
T/T France	1,972.083	1965 1980	1960	1935	1945	1955	1975
T/T N. Y.	74.500	73 1/2 74	74	73 1/2	73 1/2	73 1/2	74
T/T Hong	78.464	79 1/2 79 1/2	79 1/2	79 1/2	79 1/2	79	79
T/T Japan	59.583	62 61	60 3/4	61 1/2	61 1/2	61 1/2	61
T/T Batavia	181.490	181 1/2 182 3/4	181 3/4	181 1/2	181 1/2	181 3/4	183
T/T Strats	76.687	77 3/4 77 1/4	77 1/4	77 1/4	77 1/4	77 3/4	77 1/4
Bk's buying rates 4m/s B/L. Cred. D/A	3/1.906	3/1 3/8 3/1 1/2	3/1 5/8	3/1 1/2	3/1 1/2	3/1 5/8	3/1 5/8
4m/s ,, D/P	—	3/1 1/2 3/1 3/4	3/1 3/4	3/1 5/8	3/1 5/8	3/1 3/4	3/1 3/4
4m/s , D/A	3/2.281	3/1 3/4 3/2	3/2	3/1 7/8	3/1 5/8	3/2	3/2
4m/s B/F. C., D/A. D/P	2,059.792	2055 2070	2050	2010	2035	2050	2060
4m/s N. Y. Lc.	76.339	75 1/2 75 3/4	75 3/4	75 3/4	75 1/2	75 5/8	76 1/8
4m s ,, Does	—	75 3/4 76	76	75 5/8	75 3/4	75 7/8	76 1/8

Based on Daily Official quotation, higher rate taken on rising Market, lower when falling. Bullion.	Jan. 28	Jan. 29	Jan. 30	Feb. 1	Feb. 2	Feb. 3
*London Price of Bar Silver per oz (English Standard 925 touch) Pence.	30 1/16	31	30 1/16	30 1/16	30 1/16	31 1/8
**N. Y. Price of Bar Silver per oz (Pure)	G.$.67	G.$.67 1/8	G.$. 67	G.$ 67	G.$.67	G.$.67 1/4
Shanghai Price of Gold Bars (weight Tls. 10 (Chauping) 978 touch)	Tls. 294.40	Tls. 298.30	Tls. 298.00	Tls. 296.50	Tls. 295.00	Tls. 295.70
Shanghai Silver Bars (weight Tls. 100 (C.) 999 touch)	111.00	111.00	111.00	111.00	111.00	111.00
Shanghai Mexican Dollars per $100...	71.8125	71.775	71.6875	71.625	71.60	71.6125
Native Bank Rate of Interest (Call-money)	1½%	3%	3%	4%	2½%	1½%
*Closing Price in London for Previous day						
**Closing Price in New York for Previous day						

Bank of England rate of discount	5%	London on Paris	T/T 12.975
Bank of France rate of discount	6%	New York on London	T/T 4 36 1/16
London open Market of Dis. 3 ms/.	4 1/16%	Bombay on London	T/T 1/6 7/16
,, 4 ,,	4 1/16%	Hongkong on ,,	T/T 2/4 5/8
,, 6 ,,	4 1/16%	Kobe ,, ,, ,,	T/T 1/10 1/2



What the Ships Carry between America and China

Return of the Shanghai Customs

By: Pls.—1 Picul or 133 1/3 pounds; Bls.—Bales; Pcs.—Pieces; Mille—thousands; Hk. Tls.—Haikwan Tls., Jan. Customs Rate Tls. 1.19 equal Gold $1

Tenyo Maru, January 14.

To San Francisco.

Silk Piece Goods	Pls.	2.89
,, Pongees, Shantung	,,	0.97
Books, Printed.....	,,	21
Intestines, Pigs', Salted..	,,	16

To Houston.

Hair, Human	,,	84

To New York

Silk, Raw, Re-reeled:

White, other Ports, Bls. 85	Pls.	86.79

Silk, Raw, Steam Filature:

White, Shanghai Bls. 85	,,	86.79
White other Ports Bls. 10	,,	24.00
Yellow, Hankow Bls. 10	,,	10.08
Yellow, Shanghai Bls. 10.....	Pls.	10.09

Silk, Raw, Filature:

Wild, other Ports, Bls. 210.....	,,	213.48
Silk Piece Goods	,,	1.94
Cotton Rags	,,	376
Feathers, ...	,,	113
Wool, Sheep's	,,	89
Hats, Rush.....	Pcs.	15,000
Skins Dog	,,	5,858
,, Weasel	,,	15,000

Kifunezan Maru No. 2, Jan 16,

from U. S. of America.

Cotton, Raw ..Bls. 255	Pls.	888
Gum, Resin	,,	823
Indigo Paste, Artificial, 20%	,,	3,220
Sulphur, Black.....	,,	488

President Madison, January 16.

from of U. S. America.

Silk and Cotton Piece Goods	Yds.	1,958
Apples, Fresh	Pls.	414
Barley, Pearl.....	,,	146
Herrings, Salt.....	,,	1,543
Hams.....	,,	9
Ink, Printing.....	,,	830
Leather, Patent	,,	12
Macaroni.....	,,	98
Milk, Evaporated	,,	684
Newspapers, Old	,,	74
Paper Wrapping	,,	334
Shrimps, Dried	,,	173
Tobacco, Leaf	,,	180
Cigarettes	Mille.	87,650
Motor-cars.....	Pcs.	13

Shinyo Maru, January 16,

from U. S. A.

Cotton, Raw, Bls. 200	Pls.	712
Milk, Condensed	,,	157
Tobacco, Leaf.....	,,	4,648
Cigarettes.....	Mills.	38,000

Esther Dollar, January 16.

from U. S. A.

Cotton, Raw, Bls. 3,498	Lls.	10,785
Tinned Plates, Plain ..	,,	34,240
,, ,, Old....	,,	747
Asparagus	,,	135
Cement	,,	375
Tobacco, Leaf.....	,,	294
Oil, Lubricating, Mineral	Galls.	14,725
Oil, Kerosene in Cases.	,,	1,470,320

Meiwu Maru, January 16,

from U. S. A.

Wheat	Pls.	122,745

West Cayote, January 18,

from U. S. A.

Flour, Wheat.....	Pls.	11,025
Lard	,,	8

Timber:

Softwood, Merchantable	Sup ft.	120,906
Softwood, Ordinary Sawn	,,	1,700,670
Softwood, Rough Hewn.....	,,	97,621

President Cleveland January 18,

from U. S. of America.

Cotton Raw, Bls. 600	Pls.	1,739
Ink, Printing.....	,,	19
Leather, Sole.....	,,	461
Milk, Condensed	,,	743
,, Evaporated ..	,,	121
Oranges, Fresh	,,	88
Paints, Unclassed.....	,,	744
Wax, Paraffin	,,	846
Tobacco, Prepared....	,,	14
Lemons	Pcs.	51,000
Motor-cars.....	,,	10
Typewriters	,,	12
Cigarettes	Mille	76,060

Treasure:

Silver Bars....	Hk. Tls.	393,504

Havre Maru, January 18.

from U. S. A.

Iron, Galvanized: Wire Shorts	Pls.	369
Tinned Plates	,,	75
Carbon, Black	,,	176
Cotton, Raw Bls. 2,845	,,	10,239
Wax, Paraffin	,,	722
Oil, Lubricating, ...	Galls.	527
Typewriters.....	Pcs.	102

Grace Dollar, January 18.

from U. S. of America.

Iron Galvanized: Wire Rope Old....	Pls	146
Wire Shorts	,,	313
Newspapers, Old	,,	281
Paints, Unclassed.....	,,	3,125
Oil, Kerosene in Cases	Galls	42,350
Turpentine Mineral....	,,	422

Corby Castle, January 18,

from U. S. A.

Iron Nails, Cut	Pls.	270
Iron Galvanized: Sheets, Plain	,,	338
Tinned Plates, Plain...	,,	8,515
Grease	,,	595
Paper, Bank-note.....	,,	30
Petroleum	,,	151
Lanterns	Pcs.	7,200
Motor-cars	,,	1
Typewriters	,,	85
Hats, ...	Doz.	8
Hoisery	,,	110
Oil, Paint	Galls.	1,650
,, Lubricating, Mineral	,,	59,574
,, Transformer	,,	1,600
Rectified Alcohol.....	,,	20,000
Turpentine, Mineral...	,,	1,667

West Jessup, January 20.

from U. S. of America.

Iron Wire Old	Pls.	121
Flour, Wheat	,,	2,756
Paper Printing	,,	1,130
Motor-cars	Pcs.	4

Timber:

Softwood, Ordinary Sawn.....	Sup. ft.	1,026,534
Softwood, Merchantable	,,	76,172

Weekly Cotton Market Report

By J. Spunt & Co.

China Cotton:—The market during the past week has been rather quiet and prices have moved within a comparatively narrow range, the principal feature being adjustments of deliveries and winding up of accounts, owing to the proximity of the Chinese New Year Festivities.

Our next circular will be issued on or about the 20th, instant, unless the situation warrants it, in which case we shall not fail to acquaint our friends with the general conditions of the market.

Yarn:—During the past week, our market has been quiet and steady with little business transpiring. Prices ruled on the same level as last reported.

Liverpool:—

American-Middling 10.60
„ -Middling last reported....10.71
Tone of market, *Steady*.

Indian Market:—

Fully Good Bengal, March 276
Fine Oomra. March.....331
Fully Good Broach, Apr./May..349
Tone of the market:—*Steady*.

New York Market:—

Price of Mid-American. 21.00 Spot.
20.45 Mar.
19.89 May.
19.18 July.
18.29 Oct.
17.95 Dec.

Tone of the market:—*Steady*.

Shanghai Market:—

Tungchow, spot ex wharf	Tls.	34.00
Shanghai, Spot.....	,,	33.00
M. Ginned, Spot	,,	34.00
Shensi, No. 1 Spot	,,	33.25
Ningpo, Spot.....	,,	30.50

Tone of the market:—*Steady*.

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Carl Crow's Handbook	China Merchants Tob. Co.
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Alexander Shoe.	"Chung Hwa Studio"
Gande, Price Ltd.	Agfa Products.

WHEN WRITING TO THESE ADVERTISERS KINDLY MENTION THE CHINA WEEKLY REVIEW

see how many egg sheets can probably be sold during the coming season. They then return to prepare the estimated number of sheets required. The egg merchants in the territory, on learning that the egg sheets will be produced soon, follows the "friendly visitor" back to Yuhang to wait for the production of sheets.

(2) A few days before the moths lay the eggs, Yuhang is filled with egg merchants from the different localities. The hotels and the tea houses of the city are kept especially busy during the period. It is estimated that about 1,000 merchants come every year. Each buys 500 to 2,000 sheets for resale. The moths usually lay their eggs in the morning and the egg producers prepare the sheets in the afternoon and evening. The egg merchants take the sheets immediately, and depart from the city by 12 o'clock at night travelling by waterway or bus to Hangchow, to catch the morning train for Yehzah. This is called "distributing the sheets." The egg merchants try every means possible to get the sheets early so as to have the first chance to sell them to the farmers and get a higher price. The egg sheets sold on the first day, because most of the egg merchants would have left Yuhang after the first day. During these two days of distributing sheets, the city is a busy scene of buying and selling. The producers bring the egg sheets to the city and many stores are temporarily converted into egg sheets sales rooms, where sheets covered with eggs still bright yellow in color, are piled one upon the other.

May 21, 1925, two o'clock in the morning was the hour set, by the city magistrase's notice on the main bridge of the city, for "distributing the sheets," after which the egg merchants could leave the city with their purchases. It is a custom, however, that Woo Foo Ching's egg sheets are to be distributed during the second evening.

At the Hangchow station on the morning of May 21 the platforms and baggage room were heavily loaded with basketfuls of egg sheets, each basket containing 200 sheets. It was estimated that about 10,000,000 layings of egg sheets were carried away from Hangchow by the 9 a. m. train May 21. The transportation of egg sheets continued for about a week.

(3) Two days after the date of distributing the sheets, the egg producers and the egg merchants of Yuhang start on their trips to Yehzah with the unsold sheets in order to sell to the egg merchants at Yehzah and to those merchants who may not yet have started their trips to their places of destination. This is called "sending off the sheets." The egg sheets thus sold at Yehzah by Yuhang producers are usually 20 cents or under in price. After the "sending off" to Yehzah, the producers carry the remaining sheets to the different cities for sale to the farmers direct.

(4) All the sheets left over from the Kashmg-Haining Territory are sold at Nanging, Northern Kiangsu and to Anhwei egg merchauts who come to Yuhang every year during the winter and following spring. There are altogether 4 egg sheet stores in Yuhang during the winter and spring which care for this business. The sheets sold at that time are at a very reduced price. Most of the sheets produced from double cocoons are also sold during that period

Cost of Production

The cost of producing native egg sheets per 100 layings according to the average of four Yuhang egg producers is as follows:—

(To be continued next week)

A Correction

The *Review* wishes to correct a news item appearing among "Notes From Central China" in the January 23rd issue reading as follows: "The Yale-in-China College of Changsha, Hunan, is now under the management and full charge of a complete Chinese board of 20 members and a Chinese President." In general the statement is true for the Hsiang-Ya, (Hunan-Yale) Medical College which has recently been taken over entirely by a Chinese Board. During the past twelve years the medical school has been administered under a joint cooperative board consisting of an equal number of representatives of the Yale Mission and of Chinese. The College of Yale in China, or "Yali" still has Dr. Edward H. Hume as its president, and the institution is under the control of a local Governing Board, made up of Chinese and foreign members of the Yale Mission, and under the board of trustees in New Heaven, Conn., U.S.A.

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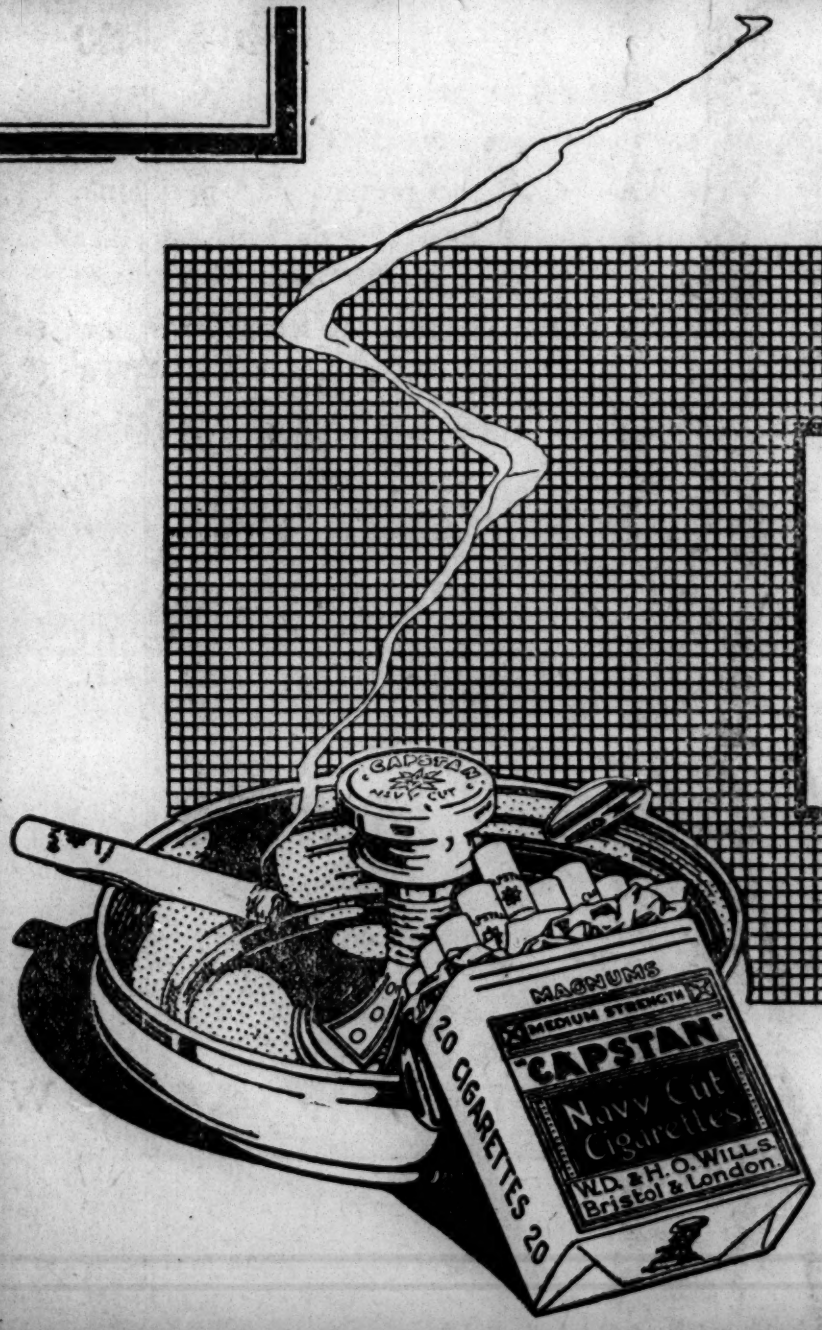

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